Perfect

Two introduction.

Creatter foloweth a booke kalled in Latin Imitatio Chailti, that is in Englishe, the following of Chaine, bherein be contepned foure little bookes. Alhiche booke, as some men affirme, mas first made and compeled in Latin by the famous Clerke mafter John Gerson, Chaun= fellour of Paris. And the lapo foure bokes be now of late newly translated into Englishe in fuch maner as hereaften appereth. And thogh these of the first bookes of the sappe foure boos kes have bene befoze this time right weland Denoutly translated into English by a famous clerke called master William Atkinson which mas a doctour of diminitie. Det for as muche as the layoe translatour for come cause him mouing, in divers places teft out much parte of some of the Chapiters, and sometime bas ried from the letter, as in the thirde chapiter, and in the rbiti and rir. chapiters of the first booke, and also in viners other chapiters of the land three bookes will appere to them that wil examine the Latin and the lapd first trans flation together: Therfoze the lapo. iti.bookes be eftlones tranflated into Englishe, in fuche maner as hereafter foloweth, to the intent that they that lift may at their pleasure be occupied with the one of the other, after as their deuos tion

devotion chaf terete them when they have sene them both. And after the lapo three bookes to: loweth the fourth booke, which was first trans Nated out of French into English, by the right noble and excellent Princes Margaret late Countede of Richmonde and Darby, mother buto the noble Prince of blates memory king Wenty the bif, father buto our late soueraine lozde king Penry the bill. And for as muche as it was translated by the faid noble Princes out of Frenche, it coulde not folowe the La tin to nigh not to directly as if it had bene translated out of Latin. And therefore it is nowe translated out of Latin, and pet neuers thelette it keepeth the substaunce and the effect of the first translation out of Frenche, though sometime it varp in wordes, as to the Reader will appeare. Ind in the latter ende, after the fourth booke, is a most mosal postrine, which in catted, The spiritual glade of the Coule. Antiit is right good and profitable to enery person eft times to looke boon it. 华南河南河地区,西部市区南河南河 35的人的形式中国 3万万的战争的的第三人称单数的重要的 300

September 1944 Strain S

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mornishment eine niesthe cothe spiezee, anche

A Preface to the bake folowing.

Donge manpe Treatiles, whiche have bene put out both in latin and englishe in this perillous woold to Leduce the simple people, a to bying them from the bnitie of the Catholike Church into peruers and abhominable errours, there hath bene also in time past befoze made by di= uers learned and bertuous men many good Treatiles, which if men would be lo diligent to looke bpon, as they are curious to looke on the other, they should not la soone fall from the true knowledge of Chaiftes doctrine, and the right fence of holp Scripture, whiche ever hath bene taught by continual fuccession in his holy Church, of the holy ghost, the spis rite of trueth, who mall euer remanne with it. And among many of these good Treas tiles, there is one called, the Imitation of Folowing of Christe, which in mp iutgement is excellent : and the moze it is ferioully and aduiledly read and looked opon, the moze it that like euery Christian Reader, who wil fet his minde earneftly to folowe Chaifte his fteppes. Let them proue by reading enery day a Chap: ter, when they have best leasure, and I Doubt not, but they that finde my fayinges true. 3 have read it over very many times, and the moze I reade, the moze I like it, and finde profite to my soute health. It teacheth the true moztification of the fleshe to the spirite, accoz= ding

ding to the right fence of holy Scripture, and the doctrine of S. Paul. Alhich I confidering defired the Queenes highnes printer to take the papies eftlones to impaint it, leeing the other is worne away, which was very faultpin many places. And in this he hath done his die ligence in correction thereoff as you that well percepue in conferring them together. Thus fare you wel in Chain, and play for them that have taken papnes in this behalfe.

Dereafter foloweth the thaniters this present boke.

and that the that meetinger lightly rider mend

De the Imation of folowing of Christ, and of the dyspiling of al vanities of the worlde.

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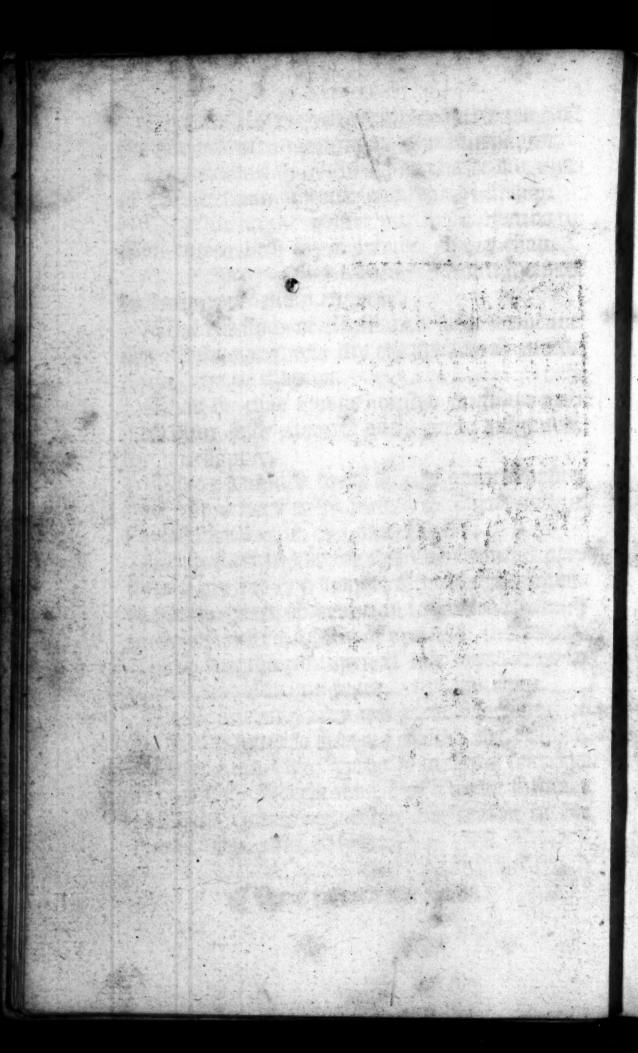
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I Df the Imitation of following of Chailte, and of the despising of all vanities of the worlde.

The fyzite Chapter.

E that foloweth me (faveth Chaiste our Saujour) walketh not in barknes, but he thal have the light of life. These be the wordes of our Lorde Jesus Christe, whereby we be admos nifbed and warned, that we thall followe his teachinges, and his maner of living, if wee will truely be illumined, and be delivered from all blindnes of heart. Let all the study of our heart be therfore from henceforth, to have our meditation wholly fired in the life, and in the holy teachinges of Jefus Chaiffe: for his teachings are of more bertue, and of moze ghoffly firength, the are the teachings of all Angels and Saintes. And he that thos rough grace might have the inner ere of his soule opened into the sothfast beholding of the Bospels of Christe, thould finde in them Manna, that is to lay, spirituall fode of the soule: but it is often times sæne, that some persons which ofte heare the Gospelles of Christe, have litle sweetenes therein, a that is, for that they have not & spirite of Christ. 115.j. Withers

Witherfore, if we will have the true buders francing of Christes Golpels, we must study to conforme our life to his life as nigh as we can. What availeth it a man to reason high fecrete milteries of the Trinitie, if he lack mækenes, wherby he displeaseth the Trinis ticeTruely nothing. For high curious reas fons make not a man holpe not rightwife, but a good life maketh him beloved with GDD. I had rather fæle compunction of heart for my finnes, then onely to knowe the diffinition of compunction. If thou couldest al the Bible without the boke, and also the sayings of al Philosophers by hart, what should it profite the without grace & charitie: Althat is in this worlde is vanifre, but to love God, and onely to ferue him. This is the molte noble and the molte ercellent wisdome that may be in any creature, by despising of this worlde, to drawe dayly nærer and nærer to the kingdome of beauen. It is therfore a great vanitie to las bour inozdinately for worldly riches, which Mostly that peritie, to couet honos, os any other inordinate pleasures of fleshipe des lightes in this life, wherby a man after this life that be fore and greenoutlye punished. Dowe great a vanitie is it also to despre a longe

longe life, and litle to care for a good life: to heade things prefent, and not to provide for thinges that are to come: to love thinges that thortly that palle away, and not to halte thither where is in everlathing. Also have this common proverbe ofto in thy minde, That the eye is not satisfyed nor fully pleased with the light of any bodily thing, he the eare with hearing: and therefore studye to withdrawe the love of thy soule from all thinges that be visible, and turne it to thinges that be invisible. For they that followe their sensualitie, burt their owne conscipence, and leese the grace of Cod.

I Igainst barne seculer cumning, and of a meeke knowing of our selfe.

The.ty. Chapter.

Mery man naturally delireth to know both what anaileth know ledge without the dreade of Gode a make hulbandman that fer ueth God, is much e more acceptable to him, then is a curious Philosopher, whiche considering the course of heaven, willfully forgetteth himselfe: We that well know 18.4. Weth

weth him felf, is vile and abied in his owne fight, and hath no delight in the varne viare finges of man. If I knowe all things that be in this worlde without charitie, what Gould it auaile me befoze God, that indgeth every man after his dedes! Let us therfoze cease from the besire of suche bayne knows ledgesfor often times is founde therin great distraction and deceipt of the enemy, wherby the foule is muche hindsed and let from the perfect & true love of God. They that have areat cunning defire commonly to be fæne, and to be holden wife in the worlde, there be many thinges, that the knowledge of the bring but litle profite and fruit to the foule, and he is very buwife that taketh hede to any other thing, then to that which thall profite him to the health of his foul. Toods fiede not the soule, but a goodife refresheth the minde, and a cleane conscience bringeth a man to a frame and trable trust in God. The more cunning thou hafte, if thou live not thereafter, the more greenouslye chalte thou therefore be inoged, for the milulinge thereof. Therefore raple not thy felfe into pride for any crafte or cunning that is ges uen buto the , but have therfore the more feare and dreade in thy heart: for certains Proces. ú

Kemnis

it is, that thou must hereafter peeloe there. foze the Arayter accompted of thou thinke that thou knowell many thinges, and halfe great cunning, pet knowe it for certapne, that there be many mothinges that thou knowest not: and so thou mayest not rightwifely thinke thy felf cunning, but oughteft rather to confesse thine ignoraunce and oncumping. With will thou preferre thy felfe in cunning before other, lith there be many other more excellent & more cunning then thou, and better learned in the lawe If thou wilt any thing learne and know, profitably to the health of thy foule, learne to be bus knowe, t be glad to be holden vile a nought, and bucunning as thou art. The most high and the moste profitable cunning is this, a man to have atothfait knowledge, a a full bespiling of himselfe. Also a man not to prefume of hinselfe, but always to judge and thinke wel and blessedly of other, is a signe and a token of great wifedome, and of great perfection & linguler grace. If thou fee any person sinne, by commit any great crime openty before thee, pet inoge not thy felfe to be better then he for thou knowell not how long thou thalt perseuer in goones. THe be all frayle: but thou thalf moge no man more fragle then thy felfe.

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The firste

Df the teaching of truth.

Appre and blessed is that person whom truth teacheth and ensore meth, not by sigures, or by deceit-

ful hopces, but as the truth is: our opinion and our wit many times deceiveth us, for we fa not the truth. What anapleth vs the knowledge of suche thinges as that neyther helpe be at the daye of judgement. if we knowe them, not hart be, if we know them not. It is therfoze great folly to be new gligent in suche things as be profitable and necessary to be a to labour for fuch thinges that be but curious and damnable. Truein. if we do so, we have eyes, but we see not. And what analeth us the knowledge of. the kinde and wooking of creatures truely nothing. De to whom the everlasting worke (that is Jelus) speaketh, is vischarged of many bayne opinions, and of that worde al thinges proceede, and all thinges openipe. thewe and crye, that he is God. Ro man without him understandeth the truth ne rightfully judgeth, but he, to whom al there ges is one, and be that all thinges draweth into one, and all thinges fetteth in one, and delireth nothing, but that we may quickly and their the latte

Kempis

be established in our heart, and be fully pas cifyed in God. D truth that God art, make me one with thee in perfect charitie, foz al that I reade, heare, or fee without thee, is greeuous to me, for in thee is al that 3 wil op maye delire. Let all Dottours be fittin thy presence, and let al creatures keepe the inclence, and thou only Lozd speake to my foul. The moze that man is to neo to thee, the moze that he is gathered together in thee, the moze he understandeth without las bour high secrete misteries; for he hath recequed from above the light of understanding. A cleane, pure, and a Cable hart is not broken ne lightly overcome with ghostely laboures, for he doeth al thing to the honour of God: and for that he is clærely mortifyed to him felf, therfore he coueteth to be free fro folowing his owne wil. What hindereth thee moze then thy affections not fully moze tifyed to the will of the spirite truelye no thing moze. A god devout man so ozdereth his outwarde busines, that it draweth not him to the love of it, but that he compell it to be obevient to the wil of the spirite, and to the right judgement of reson. Who bath a Aronger battayle then be that laboureth for to overcome him selfe i a that Couloc be 213, tiu. aur.

our dayly labour & our dayly defire to ouers come our felfe, that we may be made from ger in spirite, and increase dayly from bets ter to better. Euery perfection in this life hath some imperfection annexed buto it, and there is no knowledge in this worlde but that it is mirt with some blindnes of ignos rance. And therfore a mek knowing of our selfe is more surer way to God, then is the fearching for highnes of cunning. Cunning wel ozdzed is not to be blamed, foz it is god and commeth of God: but a clean conscience and a vertuous life is muche better, & mozo to be delired. Because some men studge to have cunning rather then to live well, ther fore they erre many times, and bring forth litle god fruite oz none. Dif they woulde be as bulge to anopoe finne, and to plant vers tues in their loules, as they be to moue que Rions, there Coulde not be so many enill thinges fæne in the worlde, ne so much euil erample genen to the people, ne yet so much diffolute living in religion. At the daye of iudgement it shall not be asked of vs, what we have read, but what we have done, not howe well we have faide, but howe religioully we have lived. Tell me nowe, where be all the great clerkes and famous doctors, whom

whom thou halte well knowen? when they lived, they flourished greatly in their learning, and now other men occupy their prebendes and promotions, and I can not fell whether they thinke any thing on them:In their life they were holden great in the world, and nowe is litle freaking of them. D howe Mostly palleth away the glospe of this world, with al the falle beceauable ples fures of itewould to God their life had ace corded well with their learning, for then had they well Audied and read. How many perithe dayly in this worke by vayne cuns ning, that care litle for a good life, ne for the fernice of God. And because they desire rai ther to be great in the worlde then to be mæke, therfore they vanishe awaye in their learninges as smoke in the appe. Truely be is great that hath great charitie: and he is great that is litle in his own light, and that setteth at nought all worldly honour. And he is very wife, that accompteth all wozloly pleasures as vile dounge, so that he mape winne Christe. And that person is very wel taught, that forfaketh his owne will, and for loweth the will of God, am and once. Capithe mage force of the more peace of their

no or med tood of the med grows Schae

The firmen

That light crevence is not to be genen to mozdes.

The.iiti. Chapter.

Tis not god lightly to believe es uery mozde of infina that commetheout the thing is adulfedly & lealurin to be confidered & ponde. red, that almightie God be not offended through our lightnes. But alas for forowe. we be to frait, that we anon believe of other enil, soner the god. But nevertheles, perfect men be not to light of crevence, for they know wel, that the fraultie of man is moze prone to enil then to goo, and that it is in wordes very bullable. It is therefore great wiscome, not to be hallie in our deeds, ne to trust much in our own wits, not lightly to believe cuery tate, no, to thewe anone to o ther al that we hear of believe. Take alwai counsel of a wife man, s couet rather to be instructed a ozdzed by other, then to folows: thine owne invention. A god life maketh a man wife to God, s instruceth him in many things, that a finful man that never fæle ne knowe. The more make that a man is in himselfe, and the moze obedient that he is to God, the moze wife a the moze peaceful that be be in enery thing that he thal have to do.

De the reading of holy Scripture.

The.b. Chapter.

Varitie is to be fought in holve Scripture, and not eloquence, # it hould be read with the same spie rite that it was fyrite made. We ought also to læke in holy Scripture, gholfs lye profite, rather then curiofitie of file, and as gladly that we reade timple and des uoute bokes, as bokes of high learning and canning. Let not the authozitie of thine authoure millike thee, whether he were of great cunning of litle, but that the love of the very pure truth Ayer thee to reade. Alke not, who farde this, but take bede what is sayoc. Wen passe lightlye awage, but the truth of God ener abideth. Almightie God speaketh to be in his Scripture in divers maners, without accepting of persons: but our curiofitie ofte letteth be in reading of Scripture, when we wil reason and argue thinges that we thould makely and timply patte over. If thou wilt profite by reading of Scripture, reade mækly, fimply, a faytha fullye, and never delire to have thereby the name of cunning. At ke gladipe, and heare mækely the laying of Saintes, and millike

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not the parable of ancient fathers, for they were not spoken without great cause.

Df inozdinate affections.

The.vi. Chapiter.

Den aman delireth any thing in ozdinately, forthwith he is buqui et in him felfe. The proude man, & the couetous ma neuer haue rest: but the meke man, and the poze in spirite liueth in great aboundance of reft e peace. Aman that is not pet mostifped to himself, is lightly tempted and ouercome in litle and final temptations. And he that is weak in spirite, and is pet somewhat carnall, and inclined to fenfible thinges, mare hardine withdrawe himselfe from worldly despress And therefore he hath oft great griefe and heavines in heart, when he withozaweth him from then and he discapaeth anone, if any man relift him, and if he obtenne that he velireth, yet is he unquieted with grudge of conscience to the hath fold wed his passion which nothing belieth to the getting of that peace he defired. Then by relitting of pallions is notten the very true peace of heart, and not by folouring of them! There is there fore no peace in the heart of a carnall man,

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not in the heart of a man that geneth him selfe all to outward things: but in the heart of a ghostly man or woman which have their delite in God, is founde great peace tinward quietnes.

That varne hope and elation of minde are to be fled and autopoed.

The.viy. Chapter.

tis vayne that putteth his trust Min mã, oz in any creature. We not alhamed to serve other for the love of Jesu Christe, and to be poze in this worlde for his fake : trust not thy selfe, but all thy trust set in God: do that in thee is to please him, and he shall well helpe for thy god wyll. Trust not in thine owne cunning, neither in the cunning 02 pollicie of any creature liuing, but rather in the grace of God, which helpeth mæke persons: and those that presume of themselues, he suffereth to fall till they be mæke. Clozify not thy felfe in thy riches, noz in thy worldly frænds, for that they be mightic, but let all thy glozy be in God only that peueth all thinges, and that desireth to gene hinselfe about all thinges. Craft not thy felfe for the largenes or fayzenes of bodye, driver of fo2

for with a little lickenes it may be some des fouled. Joy not in thy felfe for thy habilitie or readines of wit, least thou displease God, of whose gifte it is all that thou halte. Volve not thy felfe better then other, least happlye thou be therby impayzed in the light of god. who knoweth at that is in man. Be not proud of thy god dedes, for the judgements of God be other then the inogements of ma, to whom it bispleaseth ofte times, that please feth ma. If thou have any goones or vertue in the belowe yet, that there is much more goones and vertue in other, so that thou maiell alway kope the in maknes. It hur. teth not, though thou holde thy felfe worls then any other, though it be not lo in debe. but it hurteth much, if thou preferre thy fell aboue any other, be be never to great a fine ner. Great peace is with the mæke man, but in the heart of a proude man is always enuge and indignation. In land and the

That muche familiaritie is to be auoyded.
The big. Chapter.



Pen not thy heart to every perfon, but to him that is wife, fercrete, and dreading God. Be feldome with youge folkes and trauns

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Araungers: Catter not riche men, and afore great men do not lightly appere. Accompas nge thy selfe with mæke persons and sime ple in heart, who be denoute and of god gos nernaunce, and treate with them of things that may edify & Arength the soule. We not familier to any woman, but al god women comend to Goo. Couete to be familier onely with God & with his angels: but the familie aritie of man, as much as thou mayelf, loke thou eschewe. Charitie is to be had to al:but familiaritie is not expedient. Sometime it happeneth, that a person buknowen thos rough his god fame is much commendable. whose presence after liketh be not so much. Tae we'ne sometime with our presence to please other, when we rather displease the through the euil maners and euil conditie ons that they fee and will confider in bs.

Dfanecke subjection and obedience, and that we shal gladly followe the couns saple of others.

The.ix. Chapter.



Tis a great thing to be obedient, to live buder a prelate, sin nothing to læke our own libers ty. It is much more lurer way,

to stande in the state of obedience, then in the state of prelacie. Pany be bnder obedis ence more of necessitie then of charitie, and they have great payne, and lightly murmur and grudge: and they thall never have libers tie and frædome of spirite, till they whollve submit them selves onto their superiour. So here and there where thou wilt, a thou halt never finde perfect rest, but in mæke o bedience bower the governance of thy pres late. The imagining and chaunging of plas tes hath deceaued many a religious person: Truth it is, that every man is disposed to do after his owne will, and best can agree with them that folow his wayes. But if we wil that God be among bs, we must some time leve our own wil, thogh it fæme god, that we may have love & peace with other. Witho is so wife that he can fully knows at thing: truely none. Therefore trust not to much to thine owne wit, but heare gladlye the counsagle of other. And if percase the thing which thou wonlock have done be god and profitable, & yet neverthelesse thou leavest thine owne wil therin, and folowest other, thou halt finde much profite therby. I have often times heard lage, that it is the moze furer way to beare and take counsell, then

then it is to gene it. It is good to heare ence rye mans counsel, but not to agree, when reason requireth, it is a signe of a great singularitie of minde, to finuch inward price.

That we should anope superfluitie of woze bes, and the company of worldly living people.

The r. Chapter. Build than in

The the company of wordly lie uning people as much as thou mai Por est: for the treating of worldive matters letteth greatly the fernoar of spirite: though it be done with a god intent, we be anone deceyned with vanitie of the world, & in maner are made as theal butoit, if we take not good hede. I would I had helde my peace many times when I have spoken, and that I had not beene so much among worldly company as I have bene. But why are we fo glad to fpeak and commen together, lith we fo feloome depart withoutsome hurt of conscience? This is the cause, Use our comming together we thinke to comfort eche other, and to refresh our hearts when we be troubled with vain imaginations, and we speake moste gladly of futh thinges as we most love, or els of thinges that be melle contrarious unto bs.

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But alas for forowe, all is vayne that we do: for this outward comfort is no litle hine berance of the true inward comfort that coa meth of God. Therfore it is necessary, that we watche and pray, that the time palle not away from bs in polenes. If it be lawfull & erpedient to speake, speake then of god, and of fuch thinges as are to the edifying of the foule, or of thy neighbours. An euil ble, and a negligence of our ghoffly profite, maketh bs often times to take litle heede howe we Mould Speake. Deuerthelelle, sometime it helpeth right much to the health of the foul, a devout commoning of spiritual thinges, specially when men of one minde and spirite in God, do mete, and speake and come mon together. All related our soled part

The meanes to get peace, and of delire to profite in vertues.

The.ri.Chapter.

E might have much peace, if we woulde not meddle with other mens sayinges and doinges that belonge not unto us. How may he longe live in peace, that wilfully wil mede with other mens butines, and that sæketh occasions absoade in the worlde, and selections of never gathereth him selfe together

Thomas à Kempis

in god. Bleffed be the true, fimple and make persons, for they that have great plentie of peace. With haue many faintes been fo perfealy contemplative, for they alway Audied to mostifue themselves fro wooldly defires, that they might freely with al the power of their hart tend to our lozd. But we be occus pied with our pallions, and be muche buffed with transitory thinges, and it is very fele dome that we may fully ouercome any one vice: And we be nothing quicke to our dues ties, wherfore we remayne colde and dowe to denotion. If we wer perfealy mostifyed to the world and to the fiethe, and were inwardly purifyed in foule, we the ulde anone fauour beauenly thinges, and somewhat hould we have experience of heuenly contemplation. The greatest hinderance of the heavenly contemplation is, for we are not pet clerry delivered fro al passions and concupiscence, ne we enforce not our self to for lowe the way that holy Saints have gone before bs: but when any little aduertitie co. meth to be, we be anone cast downe therin, and turne be over fone to fæke mans come fort. But if we woulde, as Arong men, and as mightie champions fight Arongly in this ghostipe battagle, we shoulde budoubtedipe C.y. fæ 991

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læ the helpe of Doo come in our næde : foz he is alway revy to helpe al them that trust in him, and he procureth occasions of suche Vattaple to thende we would overcome and haue the victorye, and in the ende to haue the greater reward therfore. If we fet the ende and perfection of our religion in these outward observaunces, our devotion shall some be ended. Wherefore we must let our are depe to the rate of the træ, of we purged fro al pallions, may have a quiet minde. If we wold every pere overcome one vice, we hould anone come to perfection: But I fear rather, that contrariwife we were better moze pure in the beginning of our couers fion, then we be many yeres after we were connected. Dur feruoz and defire to berfue Mould dayly increase in bs, as we increase in age: But it is now thought a great thing, if we may holde a litle sparcle of the feruoz that we had fyrit: but if we would at the beginning break the euil inclination that we have to our felfe and to our owne wil, we thould after do vertuous works eafily, and with great gladnes of heart. It is an harde thing to leave evil cultomes, but it is more hard to breake our owne wil, but it is most barde, evermoze to lye in payne, and endles lye

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lye to loke the iones of heaven. If thou or percome not smalthinges and light, howe shalt thou then overcome the greater. Resilt therefore quickly in the beginning thy evil inclinations, and leave off wholly althine suitcultones, least happly by title and little they being the after to greater difficultie. Diff thou wouldest consider howe great in wards peace thou shouldest have thy selfe, and bow great gladnes thou shouldest cause in other, in behaving of thy selfe wet. I suppose perily thou wouldest be much more dis ligent to profite in bettue, then their haste bene before this time.

De the profite of aquerticie.

The ry. Chaptee od eigh more I is good, that we have formed time gricles and abuerlities ! for they drive a man to beholde him Welfe, and to fee, that he is here but as in an exile, the learned therby to know, that be ought not to put his trust in anye worldly thing. It is good also, that we suffer sometime contradiction, and that we be holden of other as evil and weetched, and fins falithough we po wel and intend wel: for fuch thinges below us to merkenes, a mightily defende be from baine glozy and pride. C.iy. TITLE w

we take God the better to be our judge and witnes, when we be outwardly despised in the world, that the world indgeth not wel of vs. Therfore a man ought to lettle hint felfe so fully in God, that what advertitie so euer befal bito him he that not neve to leke any outward comfort. When a god man is troubled or tempted, or is inquieted with euil thoughtes, then he understandeth and knoweth that god is most necessary to him, e that he may nothing do that is god with out him, When he fogoweth, waileth & pais eth for the miseries that he rightfully luffes reth: Then it yaketh him also the waetched nes of this life, a he coneteth to be discolued from this body of death, to be with Chaiff. And the alfo he feeth wel, that there may be no ful peace not perfect quietnes bere in this world of mount amice of

De temptations to be relifted.

The piy. Chapter. Start as so long as we live in this world, we may not be fully without teps tation. Hor as Job fayth, temptastio is the life of man byon earth, therefore every man should beware well as gainst his temptations, twatch in prayers, that the abossly enemican not time to place

Thomas a Nempre

to deceive him, which never fleepeth, but als way goeth about, fæking whom he may bes uour. Ther is no ma so perfect noz so holy in this world, that he fomtune bath not temps tations. And we may not fully be without them: for though they be for the time verye græuous & painful, yet if they be relifted, they be very profitable: for a man by experience of suche temptations is made moze meke, t is also purged and informed in dis uers maner, which he thoulde never have knowen, but by experience of suche temptas tions. Al bletted Saintes that now be crowned in heaven, grew & profited by temptatis ons & tribulations, and those that could not wel beare temptations, but were finally os uercom, be také perpetual prisoners in hel. There is no order to holy, ne no place to fee crete, that is fully without temptation, and there is no man that is fullye free from it here in this life: for in our corrupt body we beare the matter wherby we be tepted, that is, our inordinate concupiscence, wherein we were borne. As one temptation goeth, another commeth, & so we shal alway have somewhat to suffer: and the cause is for we haue lost our innocencie. Many folke fæke to fle temptation; & they fal the moze grees C.iiy. uoullye

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noully into it: for by onely flicing we may not have bidozy, but by mækenes and patis ence we be made ffronger then al our enes mies. He that only flieth the outward occas tions, and cutteth not away the inordinate defires his inwardly in the heart, challitle profite, and tempeations that lightly come to him againe, a gracue him moze then they dio fysite, by little and little with pacience and sufferaunce, and with the helpe of God, thou halt soner overcome temptations the with thine owne Arength and unportunis tie. In thy temptation it is god that thou ofte afke rounfagle, and that then be not ris gozous to no person that is tempted: but be glad to comfort him as thou wouldest be comforted. The beginning of al evil temps tations is inconstancie of mind, and to little a trult in God. Hoz as a thip without guide is driven bither and thither with every Stormes fo an bustable man that anone leas ueth his god purpose in God, is divertive tempted. The fyze proueth gold, and temps tation proueth the righteous man. Tile know not many times what we can fuffer, but temptation theweth plainely what we are, what bertue is in bs. It is necellary in the beginning of every temptation to be mel 30 Partie

wel ware, for then the enemy is some overcome, if he be not suffered to enter into the heart, but that he be relitted and thut out als some as he proffereth to enter: For as a bos dily medicine is very late ministred, when the licknes bath bene luffred to increase by longe continuaunce: so is it of temptation. Firste commeth to the minde an bucleane thought, and after foloweth a ftronge imas gination, and then delectation and divers euil motions, & in the end foloweth a ful ale fent, and so by litle and litle the enemy hath ful entrie, for he was not wifely relifted in the beginning and the more flowe that a man is in relicting, the moze weake be is to reliff, and the enemie is daily the moze ftros ger against him. Some persons have their greatest temptations in the beginning of their convertion, some in the ende, and some in maner al their life time be troubled therewith, and there be manne that be but lightly tempted, and al this commeth of the gret wifedom a righteoufnes of God, which knoweth the Cate and merite of every pers on, and ordeineth althings for the belt, a to he everlasting health & saluation of his es ed and chosen people. Therfore we that not ispaye when we be tempted, but shal the 加工作 moze

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more feruently pray buto god, that he of his infinite godnes and fatherly pitie bouches lafe to helpe vs in every end, and that he, accozding to the faying of S. Paule, so prenet us with his grace in every temptation, that we may be able to lustagne. Let be the mixe ken our soules under the Grong hand of ale mightie god, for he wil faue al them, a eralt at them that be here mæke and towly in spis rite. In temptations and tribulations a ma is proued howe muche he hath profited, and his merite is therby the greater before god, this vertues are the more openly hewed. It is no great meruaple if a man be feruent and devoute when he feeleth no griefe: but if he can lutter patiently in time of temptas tion or other noverlities and therewithal can also Kirro himselfe to fervour of spirite, it is a token, that he chal gretly profite hereafter in vertue and grace. Some persons be kept from many great temptations, and yet dayly they be overcome through litle and fmaloccations, and that is of the great god nes and lufferance of God to keepe them in meckenes, that they that not trust ne presome of them selues, that see them selves so lightly, and in so little thinges daylye over content and, saltyphiad and values is SLOSE

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That we shal not in oge lightly other mens Deedes, noz cleane much to our olone will; gracy ad ananuna

The rity Chapter.

Aue alway a good eye to the felfe, be ware thou inoge not lightlye other men. In indging other men a man oft tabozeth in bapne, ofte erreth, and lightly offendeth God:but in indging him Celfe and his owne dedes, he alwaves labozeth fruitfully, and to his ghollly profite. Wie judge often times after our sion hert affections, a not after the truth: for we ofto tole the true indgement through bur private love. But if god wer alway the whole intent of our velice, we thould not to lightly care in our judgements, not so lights ly be troubled, for that we be relifted of our wil. But commonly there is in bs some in ward inclination, or some outward affectio, that draweth our heart with them from the true judgement. Many persons through a sea cret love that they have to their selfe, worke pnoiseretly after their owne wil, and not after the wil of God, and yet they weene not o: and they feeme to hand in great inwards peace, who things folowe after their minde, ut if it folowe otherwise then they would, at anone

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anone they be moued with impatience a be right beaux and pensife. By divertities of opinions be sprong many times distentions betweene frendes and neighboures, and also betipone religious and denoute persons. An olde cultone is hardly broken, and no man wil lightly be removed from his owne wil:but if thou cleane moze to thine owne wil at to thine owne reason, then to the methe obedience of Jefus Chaine, it wil be long or thou be a unfillimined with grace. For almightic God wil that we be perfeaty subject and obedient to him, and that we als cend and rife bigh above our owne wil, and about our owners for, by a greathrenning whole intentnition and a sold a four suol

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The love of any creature, is east to be done, but sometime so, the name of any creature, is east to be done, but sometime so, the name and comfiguration our neighbour a good deeds may be deserted, as be connect in to another good deeds, so, thereby the good deeds is not destroyed, but is chaumed into better. Whithout character the outpard deed is little to be praised that what series is none of characteries to little, or never some of characteries to little, or never some of characteries to little, or never some

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despisable in light of the worlde, it is right profitable before Goo, who indgeth al thing after the intent of the voer, and not after the greatnes of worthines of the dede. He both much that much loueth God, s he both much that boeth his vieve Wel, and he boeth his diede wel, that both it rather for the cominuttie then for his own wil. A diede some time seemeth to be bone of charities of love to God, when it is rather done of carnality, and of a flethly love, then of a charitable love: for commonly some carnal inclination to our frendes, or some inordinate love to our felf, or some hope of a temporal reward, or a desire of some other profite, moueth vs to do the deede, and not the pure love of charitie. Charitie læketh not him felfe in that he both, but he delireth to do only that, whi the Chalbe honour and prayling to God. He enuteth no man, for he loueth no private love, neither wil he toy in him selfe, but he coueteth above al thinges to be blessed in God. He knoweth wel, that no gwones beginneth oziginally of man, and therefore he referreth al godnes to God, of whom al thinges proceede, and in whom at bletteb Saints do rell in everlasting fruition. Dh, he that had but a little sparkle of this perfect charitie,

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frohis. charitie, Mould fele lothfallly in his foule, that al earthly thinges be full of vanitie.

Dethe luffering of other mens befaultes! gran a The rbi. Chapter.

Ache defaultes as we can not as mend in our selves not in other. we must patientlye suffer, til our Lo2d of his godnes wil otherwise dispose. And we that thinke, that happlye it is to best for to be, for prouing of our patience, without which our merites are but lis tle to be ponozed. Deverthelele thou halte pray heartily for luche impedimentes, that our Lorde of his great mercye and godnes bouchfafe to helpe be, that we may patient lye beare them. If thou admonishe any perfon once or twife, and he will not take it, Ariue not ouermuche with him, but commit al to God, that his wil be done, and his honour in al his fernauntes, for he can wel by his godnes turne euil into god. Study als way, that thou maielt be patient in fuffer ring of other mens befaultes, for thou halfe many thinges in thee, that other dw fuffer of the:and if thou can not make the felfe to be as thou wouldest, how mayest thou then loke to have another to be ordered in al thinges after thy wil : Wile woulde gladize BAUS

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have other perfect, but wil not amende our owne defaults. Wie would that other hould be Araitly corrected for their offences, but we wil not be corrected. It milliketh us, that other have libertie, but we wil not be benyed of that we alke. We wold also, that other hould be restrained according to the statutes, but we in no wife wil be restray. ned. Thus it appereth evidentlye, that we seldome ponder our neighbour, as we do our selfe. If al men were perfect, what had we then to luffer of our neighbours for God: Therfore God hath so orderned, that one of bs Mal learne to beare anothers burden: for in this world no man is without default, no man without burben, no man lufficient to him felf, no; no man wife rnough of him selfe. Wherefore it behoueth erhe one of be to beare the burden of other, to comfort of ther, to belpe other, to enforme other, and to instruct and admonish other in al charities who is of most vertue, appereth best in time of advertitie. Decations make not a man frayle, but they he we openly what he is.

what thuld be the life of a true religious perlo

In many thinges, if then wilte have peace

peace and concorde with other. It is no til tle thing to be in monasteries of in congres gations, and to continue there without cos playning of millaying, and faithfully to perfever there buto the ende: Bletted are they that there live wel, and make a god ende. If thou wilt Cland furely in grace, a nuche profite in vertue, holde thy felfe as an outlaw, am as a pilgrime here in this life, am be glav for the love of God to be holden as a fole, and as a vile person in the localde, as thou art. The habit and consure helpe litle, but the chaunging of life, and the mostify, ing of pattions make a person perfect e true religious. De that feeketh any other thing in religion, then purely goo, the health of his foule, that finde nothing there but trouble t lozowe, and he may not long tand there in peace and quietnes, that laboreth not to be leaft, e subject to al. It is good therfore, that thou remember ofte, that thou camil to religion to ferue, and not to be ferued, and that thou art called thither to luffer and to las bour, and not to be vole, or to tel varn tales. In religion a man Wal be proued as gold in a fornace, and no man may Kand long there in grace and vertue, but he wit with al his heart mæke hunselse for the love of God. TED! De the examples of holy fathers in in

The roits Chapter along godt

Chold the lively examples of holy fathers and blessed Saintes, in whom sourcified a shined at true perfection of life and perfect velices.

gion And thou thatt fe house little it is, and welnish as nothing, that we boingwe in thefe capes, in comparison of thenit D what is our life, if it be to them compared a They ferned our Lozde in hunger and thirte, in beate and in colde, in nakeones, in laboure and in werines, in vigils and fallinges, in prapers, and in holy meditations, in perfec eutions, and in many reproufes. Dhow mas nye and howe greenous tribulations fuffe) sed the Apolites, Martyrs, Confesiours, Die gins, and other holp Sauntes, that would for lowe the steppes of Christer They refused honours and al bodily pleasures here in this life, that they might alway have the everlatting life. D howe traite and abiect a life led the holy fathers in wilbernes how grees cious temptations luffred they, howe fierth were they with their gholdly enemies affair led, and how feruent praiet offered they vai lye to Gov. What rigozous abitinence viet they howe great scale and fernour had they other D.j. to

to spiritual profite show frong battarbheld they against at sinne, and howe pure and whole intent had they to God in altheir dedes. On the day they labored, and in the night they prayed. And though they labored on the day bodils, yet they prayed in minde, and to they spent their time alway fruitful ive and thought every houre Moste fas the ferunce of Godiand for the great sweetenes that they had in heavenly contemplation, thep forgot ofte times their bodily refeaton. Alriches, honour, dignities, kinimen and frendes they renounced for the love of god. They coueted to have nothing in the world. and feartly they would take that was necels fare for the bodily kind. They were poze in inorloly godes, but they were riche in grace s vertue. They were needy outwardly but inwardly in their foules they were replent thed with grace and ghostly comfortes. Aa the world they were aliens and frangers. but to God they were right dere and famile lier frendes. In the light of the world, and in their owne light they were wile and abiect, but in the fight of Bod & his Saintes they wer precious, and fingularly cleat. In them thined al perfectio of vertue, true mækenes, simple obedience, charitie e patience, with other

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other like vertues a gracious giftes of Godi

Witherfore they profited bayly in spirit, and

observed great grace of God. They be left as an example to al religious persons: and more sught their examples to there them to devotion, and to partite more and more in partug and grace, then the great multitude of diffolute and gole persons shoulde ange thingsprawe them abacke. Diobat fervour was in religious persons at the beginning of their religions what devotion in praices. inhatseale to vertue, what lone to ghoulye disciplines and lobat reagrence and mech of bediency flourithed in them buder the rule of their superiour. Truely their deedes, pet deare witness that they were boly and perfed anoto, mightily subdued the world, and thull thunder fote. Powe a dayes he is accompled pertuous, that is no offender, and that may with patience keepe some litle sparcle of that vertue and feruoz that he had firster But alas for forowerit is through our owne fouth and negligence, and through losing of time, that we be so some fallen fro our first ferupur into suche a ghostly weaks

to God, that the defire to profite in vertue D.y.

nes and pulnes of spirite, that in maner if

is to tedious to vs for to line. But woulde

Aepte

The firste

Nept not to otterly in the 3 that to ofte patte feene the holy examples of bletter Shintes.

Of the exercites of a good religious perion.
The rix. Chapter.
Is life of a god leligious main

mould thine in al bertue, and be inward, as it apperett outward, and that mirely more in warderly? almightie God beholveth the heart. Tuhom we thould althay honoun and renerence, as if we were ever in his bootspretente, and appere afose him as angels clene and pore, thining in al vertue we ought cuery day to renew our purpole in Bonjand to Airre our heart to feruo, and benotion, as though the were the first day of our connertion, and bayly we that pray and tay thus: Delpe me, my Loide Jefu, that I may persener in and purpose, 4 in thy holy service unto my very, and that I may now this prefent bage per Tealp beginne, for it is nothing that I have done in time pall. After our purpofe, and af fer bur intent halbe our reward and thoch our intent be never to goo, yet it is nevella ree, that we put therto a good wil, en great biligence. For if he that often times purpo feth to do wel, and to profite in vertue, ret fayleth in his doing, what that he do then, Inho

who feldome or never taketh furb purpoles Let be intend to do the best we can, and yet our god purpole may happen to be hindeed and letted in divers maners. And our special hinderaunce is this that we so lightlye leave off our god exercises that we have be sed to do before time: for it is selvome sæne, that a good purpose wilfully baoken may be reconcred agagne without great spiritual binderance. The purpole of righteous men dependeth in the grace of God moze then in themselnes, as in their owne wisedome: for man purposeth, but God disposeth: ne the may that man shal walke in this worlde, is not in himfelfe, but in the grace of God. If a good cultoure be fornetime left off for belpe of our neighboursit may force be recovered: but if it be left of through flouth az through burowne negligence, it wil greatly hinder ps, and bardly will it be recovered agaptics Abusit sphereth, that though me incozage ounselves of that we can to do wel, yet it is god, that we alway take fuch god purpole, especially against such thinger as hinder bs motter Wie must also make diligent searche both within vs a without vs, that we leave nothing inordinate bureformed in bes as tighas our frailtic may luffer, And if thou can

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can not by fraging of the felle ow thin coir tinually, yet at the least, that thou boil onte on the day, eneating of mosming. In the morningthou halt take a god purpose tos that day fold wing, s at high thou that the rulle viligently, how thou hall behaued the the daye before you we svey in deeder and in thoughties in them we on ofte offend God and our neighbour? Arms the as Chaines true unight with makings o chariti, against nl the malter of the enemie. Refragne glos tonie, thou that the more lightly refrague al earnal between Let not the gholdy enemy finds the al vole, but that thou be rending, waiting, paaying devoutly, thinking, ox fort other good labour boing, for the comminate tie. About peterciles are to be done discretes freefor that that is profitable to one, is some Time huriful to another rand also spiritual labours corre of beneticity are more fare. bone in petuitie, then in open place. And thou mult betoare 4 that thou be not more ready to private beneficies, then to them, that thou art bound to be buetie of the relie gion. But when the puetie is fulfilled, then node thereo, after as the beaution geneth. Al may not ble one maner of ercrife that one in one maner, another in anothermas BIRA ner,

ner, as they that feele to be most profitable to

them. Alfo, as the time requireth, so divers exercises are to be vico, for one maner of exercife is necessary on the holy daye, another on the ferial day: one in time of temptatio. another in time of peace and confolation: one when we have Iwetenes in Devotion, another when denotion withdraweth Alfo against principal feastes we ought to be more viligent in god workes, and denoutly to tal for helpe to the bleffed Saintes, that then be worthipped in the Churche of God. then in other times, & to dispose our selves in like maner as if we shoulde then be take ken out of this world, the brought into the everialting fealt in beaven. And fith that bliffe is pet differred from bs for a time, we may wel thinke, that we be not yet readye nor warthye to cometherto. And therefore we ought to prepare our selves to be more ready another time. Horas S. Luke faith. Bleffed is that fernaunt, whom our Lozde. when he that come at the hour of death, that finde readye: for he that take him, and lifte him by high aboue al earthly thinges, into

Sucrement will Ditte

the encreating tope and bliffe in the kings

bonie of beauen. Amen.

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De the love of onelines and filence

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The.xx. Chapter.

Cene for a convenient time to fearche thine owne conscience, & thinke oft on the benefites of gob. Leaveoff al curious thinges, and reade suche matters as that firre the to companation of heart for thy finnes, rather then to reade onely for occupying of the time. If then will withdrawe the felfe from fuperfluous wordes, and from unprofitable runninges about, and from the hearing of rumours and bayne tales, thou Walt finds time convenient to be occupied in holy mea ditations. The moste holy men and women that ever were, fled the company of worlds the living men with al their power, a chose to ferue God in secrete of their heart: And one holy man fayde: As ofte as I have beene among worldly company, I have departed with lefte feruour of spirite then I came: & that we know wel when we talke long, for it is not to harve to keepe alway ulence, as it is, not to ercede in wordes, when we speake much. It is also moze light, to be als way folitary at home, then to go forth into the world, and not offend. Therfore he that intendeth to come to an inwarde fetting of bis

Thomas à Kempis

his beart in God, and to have the grace of devotion, must with our Saujour Christe withozawe him from the people. Po man maye furely appere among the people. but he that woulde gladige be folitary if he might:noz no man is fure an pzelacie, but he that, would gladly be a fubied; no, none mage furely commaunde, but he that hath learned gladly to obey: and none to peth trus lye, but he, whose heart witnesseth, that he bath a cleane confrience : ne none freaketh furely, but he that would gladly keepe filece, if he might. And always the furetie of god men and bleffed men hath been in mæknes and dreade of God. And though fuch bleffed men thined in al vertue, pet they were not therfore lift by into pride, but were therfore the more diligent in the feruice of God, and the moze mæke in al their doinges. And on the contrarpivite, the furetie of cuil men ris leth of pride, and of presumption, and in the ende it deceaueth them. Therfore think thy felfe never fure in this life, whether thou be religious of feculer : for ofte times they that have been holden in the light of the people most perfect, have been suffered to fal more granoully for their presumption. Also it is much moze profitable to many persons that MIT.

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that they have fointimes temptations fleat happly they thinks them setues overniushe fafe, and be thereby lift by into prive, or ran to feeling of outioard confolation) then that they be alwayes without temptations. O how pure a confrience chould be have 4that would bespile altransitopy tope y and never would medale with apoplaty busines, And what peace and in ward quietness thould be have, that would tut away from him abus Ones of minde, and onety to chinke on hear uealy thinges. No man is worthpro hatte ghottly comfortes, bulette he have first ben wel exercised in holy compandion. And if thou wilt have compandion, go into a fer evet place, a put from the al the clamo sous nople of the world: for the prophete David faith, Lot the forome for thy was be done in thy secrete chamber to thy Cel thoushalt finde great grace, which thou maiel lightly loss without. Phy Cel wel continued, that wave sweete and pleasaunt to the, and that be to the hereafter a right dere frende; and if it be but out kept, it that grow very tevious and pakelome to thee. But if in the bes ginning thou be oft therin, and keepe it wel in god prayers and holy meditations, it hal be after to thee a special frende, and one of

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the molte special comfortes, in filence and quietnem of heart. A demont soule profiteth much and learnesh the hidde fentences of Scripture, and findeth there also manye frate beares in Benotion, wher with every night the walketh her mightily from al filth of finne, that the may be so muche the moze familiar with God, as the is differered from the clamozous norte of wooldly butines. Therefore they that for the love of vertue withdraine them from their arquaintance, and from their avoidly frendes, our Lozde with his aungels that drawe nigh to them, and Chal abide with them. It is better, that a man be folitary, and wel take hoos of him selfe then that he do miracles in the woold forgetting himselfe. It is also a laudable thing in a religious perfon, feldome to go forth, feloome to feebther, and feloome to be frene of other. Why will thou fee that, the whichitismot lawful for the to have. The world paffeth always with al his concupil cencentra decenable pleafures. Thy fenfual appdrite moueth the to go abrode, but whe the time is past, what bearest thou home as gaine, but remorte of confeience, and buquis etnes of hart: It is officen, that after a mery going forth foloweth a beaut veturaing. printer and

and that a glad eventide causeth a beauge mouning: and so al fleshly ion entreth pleas fantly, but in the ends it biteth and flaveth. What maiest thou see without the cet, that thou maiel not fee within ! Lo, heaven and earth, and al the elements, wheref alearths ly thinges be made; and juhat majest thou els where fee buder the funne that mai long endure. And if thou might fee al critic thins ges, and also have al bootly plefures present at once before thee, what were it but a bayn light! Lift op thine eyes therfore to God in beaven, s pray hartily, that thou mailt have forgeneues of thine offences. Leave varne things to them that withe vain, a take thou heede only to those things that our Loed comaundeth thee. Shet fast the doze of thy foule, that is to fay, thy pmagination, and kæpe it warily from beholding of any bodis ly thing as muche as thou mayelf: and then lift by thy inted to thy Lozd Jelu, and open thy heart farthfully to him, and abide with him in the Cell, for thou that not finde fo muche peace without. At thou handell not gone forth so muche as thou haste done, nor haddelt geven bearing to vayne tales, thou thousest have beene in much moze inward peace then thou art: but for almost us it des lyteth

tighteth that to heave newe thinges, it behas not the therefore to futter sometime both trouble of heart, and unquictnes of minue,

De compunation of the heart.

The eri. Chapter. I thou will and thing profite to the health of thy loule, keepe thee alway in the preade of God, and renervoure to be fully at liberty: but have the alway buder some wholsome dicipline. Pener gene thy felfe to undifferet much, to, no maner of thing, as nigh as thou mayed. Have perfea compunation, and To so we to sthe annes, and thou thalt finde therby great inwards devotion. Compunct, on openeth to the nabr of the loule manye and things, which lightnes of heart, t baine morth fone vilueth aware. It is meruaple, that any mancan be mery in this life, if he confider well, howe farre he is criled out of his countrep, and how great peril his foule payly standeth in : but through lightnes of heart, and negligence of our defaultes, we fæle not, not we wil not fæle the forowe of our otone foule: but often times we laugh, when we ought rather to weepe & mourne: for there is no perfect libertie, nor true top, but in the ozeave of God, and in a good conscience.

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science. That perion is sight happy that hath grace to rabbot from him abthinges that letteth him from Debalaing of his owne finnes, and that can turne hun felfe to God by inward compunction: and he is happy also that anopoeth from him al thinges that may offend or graine his confeience. Fight Arongly therfore against at sinnes, & oreade not overmuch, although thou be incumbien by an euil cultome, for that euil cultome may be overcome with a good costome. And ercuse thee not, that thou art let by other men, for if thou wilt leave the familiaritie with other, they wil suffer the to no the dedes without impediment. Pedale-ther not with other mens goves, neither bufus the ingreat mens causes: have alware an eye to thy felfe, and viligently informe and admonishe the selfe before al other. If thou bane not the favour of worlding hear ple sozeme not therfore; but let this he the dayly sozowe, that thou behavelt not thy lest in thy connectation, as it beformeth a god religious person for to do. It is more exper dient, and more profitable, that a man some time lacke consolations in this life, the that he have them alwayes after his owner wil, namely, flethly confolations. Peuerthelette, that

that for hane not forsetime beautiff confolations, or that we to feldome feels them as the bo, it is through our owne defaultet for we lieke not to have the true compunction on of hart, not we call not fully away from bs the falle outward confolations. Hold the felf therfore butworthy to have any confolation, and worthye to have muche tribulas tion. Winen a man foroweth perfectly for his finnes, then al worldly comfortes be paineful to him. A god man findeth always matter prough, why he ought tultip fo forow & wepe: for if he beholde him felfe, or if he think on his neighbor, he feeth wel, that none lineth here without great milery, and the more throughly that he may conder him felf, the more forow he bath. And alway the matter of true lozow, s of true inward copunction, is the remembraunce of our fins wherein we be to wrapped on enery lide, p seldouve the may behold any ghostly things. But if we would moze ofte thinke on our death then we do on long life, no doubt but we thould more feruently apply our felfe to amenoment: and I believe also, that if we would hartily remember the parnes of hel, and of purgatory, that we shuld more glade ly full agric al labors and losowes, and that nlo aning

we

ine should not dreade anye payne in this inorto, where we might anoque the paines that are to come. But forasmuche as these things go not to the heart, we yet love the statering and false pleasures of this world, therfore we remaine colde, and boyde of destroye we first the specthed bodye so lightly complaymeth. Pray therfore me kip to our Lord, that he of his gret godnes gene the the specific of compunction, and say with the prophete thus: Fixede me (Lorde) with the breade of compunction, and gene me to drinke water of teares in great abundace.

Df the confideting of the milety of mankinde, and wherin the felicitie of man standeth.

The rry Chapter.

be, whithersoener thou turne they, but if thou turne the to Gob.

for that it falleth not to thee as thou would best and best est will methat is he that hath all thing after his will neyther thou nor I, nor any man living: for none live here without some trouble or anguish, be he king. Dr who thinkest thou, is in most favour with Gode truely

Lioner -

truely he that fuffreth gladly molte for aco. But many perfous weake and fæble in fpis rite fay thus in their heartes: Lo howe and alife that man leadeth, howe riche he is, bowe mightie he is, how high in authozitie, holve great in light of the people, and howe fayze and beautiful in his booily kinde: but if thou take heve to p godnes everlatting, thou thalt welfee, that thefe wouldly godes and worldly likinges are but litle worth, and that they be moze rather græuous the pleafaunt, for they may not be had ne kept, but by great labour and bulines of minde. The felicitie of man standeth not in abund nance of inozioly godes, for the meane is belt. And verily, to line in this world is but miferie: and the moze ghostly that a man would be; the more paincful it is to him for to live for he feeleth more plainely the des faultes of mans corruption. For why, to eate, to brinke, to flæpe, to wake, to reft, to labour, and to ferue al other necessities of the body, is great miferie, and great afflictis on to a denont foule, which would gladly be fre from the bondage of finne, that it might without let Cerue our Lozde in puritie of confeience, and in clennes of heart. The inwarde man is greatly granued through the bodily 31000 Œ.j.

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bodily necellities in this world. Witherefore the prophet Danio beared, that he might be Delivered from such necesities. But woe be to them that known not their owne milery, and wo be to them that love this weetched and this corruptible life : for fome love it fo much, that if they might ever line here, though they might pozely get their living with labour and begging, yet they would ne uer care for the kingdome of heuen. D mad and unfaythful creatures are they, that fo deepely fet their love in earthly thinges, that they have no fæling noztate but in fethly pleasures. Truely in the hour of death they that knowe, howe vite and howe naughtie it was, that they so muche loved. But holye Saintes, and devout folowers of Chaine, they did not what pleased the selb, ne what was pleafaunt in the fight of the world, but al their whole intent and defire they helde to things invilible, and feared, least by light of thinges visible they might be drawen downe to the love of them. My welbeloued brother, lose not the delire to profite in spiris tual things, for thou halte yet good time and space. Why wilt thou any longer deferre the time ! Arile, and now this same instant beginne, and lay thus, Powe is time to la boure

TIMUMO

boute in god workes, nowe is time to fight in ghoftly battaile, & nowe is time to make amendes for trespalle patted. When thou art troubled, then is belt time to merite and get rewardes of God. It behoveth thee to go through free and water, before thou come to the place of recreation, and but if thou can fully have the mattry over thy felf, thou thalt never overcome finne, noz live with out great tediousnes and sozowi. We would dadly be delivered from al milerge and fin: but be cause we have through anne lost our innocencie, we have lost also the very love and felicitie. Wherefore, we must holde us in patience, and with good hope abide the mercye of God, til wzetchednes and misery be overpassed, and that this bodily life be chaunged into the life everlatting. D hows great is the fragitie of man, that he is ever ready and prone to finne. This daye thou art confested, and to mozowe thou fallest as gagne. Pow thou purpofest to beware, and intendent to go forth strongly in god wor kes, and thostly after thou doelt as thou no ner haddelt taken suche purpose. Rightfully therefore we ought to meeke our felfe, and never to think in be any berfue or goones, for that we be folimile and unstable, Some C.y. may

may it be left through negligence, that with much labour and special grace was bardly gotten. But what shal become of we in the embe, when we so some ware bull and solve southly sorpine and wo shal be to we, if we fal to bodily rest no we, as though we were in ghottly sikernes, when there appears not as yet meither signe mur taken of ber the nord good liming imour conversation. Withersome is were expedient to be, that we were yet agains instructed (as spoulces) to learne good maners, if happly there might by that meanes be sounde bereafter any frust of amendment and spiritual profits in our conversation.

De the remembraunce of death.

The priy. Chapter.

The hour of reath wil shootly com, and therfore take how how thou or or other forestake how how thou or or each the southout of the property is true. To day a man, to morowe none. And, when thou art out of sight, thou art anone out of minde, and some shalt thou be forgotten. D the great dulines and hardness of mans heart, that onely thin keth out thinges present, and little provide the southest for the life to come. If thou diddess wel, thou shouldest so behave the selfe in every diene,

and

and in every thought, as thou houldest in

this instant dre. If they haddelf a modeon-

Kience, thou huldelf not much feare Death.

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It were better for thee to leave finne, then fearedeath. Dimy dere brother, if thou be not ready this day, how that thou be ready to mozow: To mozow is a day uncertaine, and thou canst not tel, whether theu shalt live fo long. What profite is it to be to live long, when we thereby so little amende our life ellong life both not alway bring us to an mendment, but ofte times increaseth moze finne. Would to God that we might be one day wel conversant in this world & Manne recken their peres of convertion and pet there is but little fruite of amendment, noz of any god example fene in their convers lation. If it be feareful to ope, peraduenture it is more perillous to live long. Ableffed be those persons, that ever have the houre of beath before their eyes, and that every bayes dispose themselves to die If thou ever sains ellangman due remember that then must

C.iy.

Monage ..

neoly go the fante waye. In the morning

boubt whether thou that hime til night, and

atmight thinke not thy felfedure to live til

tomozowe. Be alwaye ready, and live in

fuch maner, that peath finde the mot bunge

uided.

niceb. Remiember howe many have byed for benly and enpositived, for our Horde hath salled them in fuch an houre as they leade thought. And when that last hour that coine, thou thalt beginto feele at other wife of the life passed, then thou haste done before wand thou thalt then forein greatly, that thou half beene to flowe and negligent in the fervice of God as thou hafte beene. D how happy \$ wife is he therefore, that laboreth nows to fand in fuch frate in this life jas he wold be forme in athis death. Truely, a perfect des fring effice morive, and a fernent defire to profite inspertue, a love to be taught ya fruitful labour in workes of penaunces readye witto shep, a forfaking of our felfe, and a willing suffering of al advertities for the love of God, that gene be a great trufte, that we that ope wel. Pow, whilf thou art he health, thou mapelt ow many good verben, but if then be litke, I can nottel, what there mapellocor Hor whee, fewe be amender through fickettes. And like wife, they that go much ompilarimage, be teloome thereby made perfect and holy. Out mot thy trust in the frehoes and the neighbours, neither des ferre the good veetes til after thy heathe for thou halt woner be forgotten then thou ans.D wenck. 1030

THOME .

weneff. Wetter it is to provide for thy felfe hetimie, and to fend fome good bedes before the then to trult to other, who peraduens ture willightly forget thee. If then be not nowebulpe for the felfe, and for thine owne foule health, who that be buffe for the after thy death. Powe is the time very precious, but alas for for ome that thou frendeft the time to unprofitable, in the which thou thuls bestwinne the life everlatting. The time malcome, when thou thalt befire one bave or one houre to amende the, but I wot not whether it thalbe wanted onto thie. Dmy bere brother from how great peril & breade mightest thed now believer thy felfe, if thou wouldn't alway in this life dreade to offend God, and alway bace the comming of death saspect. Therfore than notice to live so, that at the boure of beath thou marest rather ione then ozeave. Learne nowe to ope to the world, o thou mayest then line with Chaise. Learne also to despise at worldly thinges, that thou mayest then freely go to Christe. Chastile now thy body with penance, that thou mayelf then have a fure and a stedfalt hope of fatuation. Thou art a foole, if thou thinke to line long, lith thon art not fure to line one day to the ende. How many baue C.iiy. bæne

The fience

beene deceaued through trust of longe life, and fodenly have beene taken out of this morld or they had thought. Dowe ofte halte thou heard fap, that fuch a man was flapue, and fuch a man was decioned, and fuche a man fel and brake his necke : This man as be eate his meat was Grangled, & this man as he played toke his death, one with free, another with pron, another with ficknes, & fonce by theft have fodenly perilbed . And fo the ende of al men is beath, for the life of man as a Chavowe fodenly Liveth epaffeth away. Thinke ofte who that remember thee after thy beath, and who that pray for thee Do now for the felfe al that theu rand, for thou wottell not when thou thait ope, not inhat that followe after the death. Withiteft thou balle time gather thee riches immozi tal, thinke nothing abidingly, but on the aboutly health. Set thy findy only on things that he of god, and that belong to his honoz. Wake the frendes against that time, work thip his Saintes, and folowe their Cheppes, that when thou thalt go out of this worlde, they may recease the into the enertalling tabernacles. Keepe thee as a pilgrime, and as a ftranger here in this woold, to whom no thing belongeth of worldly busines. Bape thy

the heart alway free, and lifted by to god, for thou half no citie here thing abiding. Gende thy defires, a thy dayly prayers alway by inarde to God, and pray perseverantly, that thy soule at the hour of death, may diesely depart out of this world, and go to Christe.

De the last inogement, and of the payne that is opoepned for finne.

ent onn in Cheipping Chapter in encolumn

at thinges behold the ende, and Jofte remember, howe thou halt stance before the high Judge, to whom nothing is hidde: who wil not be pleased with rewardes, not receaue any maner evoules, but in althinges wil indge that is righteous and true. D molte billuis a moste weetched sinner, what shalt thoughen answere to God, who knoweth at thy finnes and weetchednes, fith thou been best here somtime the face of a mostal man? Why does thou not nowe provide for the felfe against that daye, fith thou mayes not then be excused not defended by none others But every man hal then have ynough to do, to answere for him felfe. Pow thy labor is fruitful, and weeping is acceptable, thy mourning is worthy to be hearde, 4 thy for rowe also is satisfactory and purging of sins, 1141 The

The patient man, who fuffereth intures and wronges of other, and yet neverthe leffe foroweth more for their matice, then for the wrong bone to hunfelf, batha whole forme and bleffed purgatory in this worldey and so have they, that gladly can praye for their enemies and for them that be contrarious unto them, and that in their heart can forgeve those that offend them, and tas ry not long to aske forgevenes. And so have they also, that moze lightly be firred to mercye then to bengeance, and that can, as it were, by a violence breaks bowne their owne wil, and firongly relift finne, and las bour alway to subone their bedy to the fuix rite It is better notice to purge finne, and to put away bice, then to referne it to be purged bereafter . But benilve, we beceaus our felues by inecounte love that we have to our bodily kinds. What that the fyze of purgato ape benoure, but thy finne a truelye nothing. Therefore, the mare thou spareft thy felfe name 4 the more than folowest thy Boldly liking, the moze greenoully thait thou warle hereafter, and the moze matter thou refer welt for the fyre of purgatory. In luche thinges as a man motte bath offended, that be mode be punified. The douthful perfous Mal 8,000

Thomas à Kempis

that be there pricked with burning prickes of year, and quettons that be tomented with great hunger and thirte. The leches rous perfons, and lovers of voluptuous ples fures that be filled ful with beenning pitche and beintone : and enujous persons that wayle and howle, as no mad bogges. There that no time be without his proper top ment. The proud man that be filled fut with al Chaine and confusion, and the courtous man hal be pined with penurie and næde. Diehourd there in paine that be more green uous there here a hundred pere immolt thar pell penalince. There that be no rell nor confolation to the vanines foules; but here formetime the festo reliefe of our papires, and haire formstime confolation of our frens des 1150 mp to form weather the finnes that at the day of indgement thou mayelf be faued with bleffer Saintes When that righteous meno france in great confrancie against them that have inconged them, and oppsels fed them bere. The Chalche Cano as a Rudge that beconsubmitted bigulelfe makely to the implement of mair. Then that the mieke pore man haue great confidence and trult in Goo, and the obstinate proude man hat quake and broade. Then halitape nicesce pære

o late

pere, that he was wife in this worke, that for the love of God was content to be taken as a finle, e to be pespised, and set at naught. Then that it also please him muche the tris bulation that he suffereth patiently in this world, al wickednes that frop his mouth. Then every deubut person that he iorful and glad, and the bureligious persons that marie and dreade. Then that the flethe, that hath beine with discretio chastised ion moze, then if it has beene nourithed with al pelece tation and pleasure. Then that the bile has bite thine clere in the light of God, and the precious garmentes that ware foule and lothsome to beholve. Then the page cottage that be more alowed by then the pullace over gilter with golde. Then that more helpe a configut patience, dianal worldly power o riches. Then hal micke obedience be crak ted more high, then al impriving wifedome a pollicie, and then that a good cleane confeis ence make he mose gladfor and overy, then the comming of al philosophye. Then the despiling of worldly goden shalle proze of bas lure then al worldly niches and treasure. Then half thou have proze comfort for thy deuout praying, thendar at the velicate fees ding. Then Halt thou allo to ye more for thy filence Direct C

Thomas a m

flence haping, then for the long talking & iangling. Then goo deves that plentroully berewarded, and tagge worder that little be regarded. Then that it pleafe more a trapte life and hard penance here, then al worldly pelectation & plefure. Leadne now therefore to fuffer of Imal tribulations in this worlde, that thou mayelf then be belivered from the greater there ozverned for finned Firste proue here, what thou mayelf fuffer hereaf. ter. And if thou mayest not now suffer so lis tle a payne, howe that thou then luffer the everlatting tozmentese And if nowe to litle a pallion make the impatient, what thal then on the intolerable fyze of purgatozy oz of hel! Thou mayed not have two hevens, that is to fay, to top here, and to have delectation here, a after to tope also with Chaifte in beauen. Pozeoner, if thou haddelt lined alway buto this day in honours, and fleshly delectations, what Moulde it profite the nowe, if thou shouldest this present instant depart the worlde. Therfore al thing is bas mitie, but to love God, and to ferue him. He that loveth God with al his heart, decadeth neither death, to ment, judgement, noz bel, for a perfect lone maketh a fure pallage to Ood but if a man pet delite in finne, it is វិប័យធុច no Act. 32.

merualle, though he dreade both death and hel. And though such a dreade be but a theal dread, yet neverthelesse it is god, that if the love of God withdrawe us not from sinne, that the drede of hel constrain us thereo. He that setteth apart the drede of god, may not longe stand in the state of grace, but some shall be run into the snare of the deuil, and lightly shall be there with be decented.

The fervent amending of alour life, and that we that specially take heede of our owne soule health, before alother.

The rrb Chapter.

ofte, wherfage thou art come, and which softe, wherfage thou art come, and why thou halte fogsaken y more was it not, that thou shouldest line to God, and be made a spiritual man: Des truelye. Therefoge styre thy selfe to perfection, fog in short time thou shalt recease the ful rewards of all thy laboures, and from thence fogth shall never come to the neither sogow not dream. Thy labor shalle litle and short, and thou, shalt recease therefore agains everlasting rest and comfort. If thou abyde saythful and fervent in god dedes, without doubt.

Thomas

doubt our Lozde wil be faythful and liberat to the in his rewardes. Thou thalt always have a good truft, that thou thalt come to the palme of vidozpe, but thou thalt not fet thæ in a ful suretie thereof, least happine thou ware out and prouderin beart. A teri tapne perfon, which often times doubten whether he were in the Cate of grace oz not, on a time fel proferate in the Churche, fapoe thus: D that I might knowe, whether I Choulde persener in vertue to the ende of my lyfe. And anone be hearde inwardlye in his foule the answere of our Lozde, saying: Wilhat wouldest thou do, if thou knewest thou shouldest persever too noive, as thou wouldest bo then, thou shalt be fafe, and fo anone he was comforted, comitted himfelf wholly top wil of goo, al his conbtfulnes ceaffed, and never after would be curionlye fearth to know what thould become of him, but rather he Audied to knowe, what was the wil of God against him, a how he might begin and ende al his dedes that he thoulde do to the pleasure of God, and to his honoz. Aruft in god, 4 do god dedes, fayth the prophet Danio, inhabite the earth, thou halt be fedde with the riches of thy god debes. But one thing withdraweth manye from profis er**a**riuos

Theficae

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profiting in bertue, and from amendment of life, that is an horror, and a faile worldig dreade, that they may not abide the payne and labour that is needeful for the getting thereof. Therefoze they that moste profite in vertue before alcother, that 'enforce them felues mightily to overcome those thinges that be moste gravous and contrarious to them. For a man profiteth there molte, and there winneth moste grace, where he moste ouercommeth himselfe, and wherin he most mortifieth his body to the foule. But al men have not in like much to mostifye and overcome, for fome have no pattions then fome haue. Peuerthelelle, a feruent louer of God, though he have more greater passions then other, yet that he be moze stronger to profite in vertue, then another that is better mas nered, and that hath fewer passions, but is leste fernent to vertue. Two thinges helpe a man much to amenoment of life, that is, a mightie withozawing of himself from those things that the body most inclineth him to, and a feruent labour for fache vertues as he hath most neede of. Study also to oucreome in the felfe those thinges that most milite the inother men, and take alway some special profite in every place whereforeur thou bes alocu,

forcether to foloweat and if thou fee anye

evil erample; wheethour escheive it. As the

him.

one considereth the indiker of other right fo, and in the same wife thy worker be confivered of other. D howe is your and howe velegable is it, to færeligious men veuonte and fervent in the love of God, wel manes red and wel taught in gholly learning: and on the contrary part, howe heavie and for rowful is it to for them line inogoinatelye, not bling those thinges that they have cho fen and taken them to. Also, howe inconve mient a thing is it a man to be negligent in the purpose of his firste calling, and to set his minde to thinges that be not committed to hinta Thinks ofte therefore on the purpole that thou halte taken, and let befoze the eye of thy fould the memorie of Christes patti on: and if thou beholde wel and viligentlye his bleffed life; thou mayeff wel be assamed, that thou halfe no moze conformed thee to him then thou halfe done. De that wil in

that not neede to feeke any thing without F.f.

wardly and denontly exercise him selfe in

the moste blessed life and passion of our Logo

Jesus Christe, shal finde therein plenteous

lye al that is necessary for him, so that he

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him. D if Jelu crucifyed were of: in our bearts, and in our remembrance, we thous fone be learned in al thinges that be neces fary for bs. Agod religious man that is feruent in his religion, taketh al thing wel-t both gladly al that he is commatided to vo, but a religious person that is negligerit t Couthful, hath trouble upon trouble, and fuffereth great anguilbe and payne on euc rpe lide, for he lacketh the true inwarde comfort : and to lieke the pativary comfort he is prohibited. Therefore a religious perfon that liveth without discipline, is like to fal in great ruine. Also he that in religion fæketh to have libertie and releating of his bufie, that alway be in anguithe and fozoto, for one thing or other that ever vispleate him. Therefore take hede howe other reli gious persons do, that he right straythe kept buder the rule of their religion. They go seldome forth, they live hardly, they eate pozely, and be cloathed groffely: they tabour much, speake litle, watche long, rife early, make long prayers, reade ofte, and kept them felues alway in some wholsome boc trine. Beholde the Carthusiens, the Cister-Gens, and many other monkes, & Dunnes of divers religious; howe they rife every night night to ferne our Lorde. And therefore it iver great charme to thee, that thou chouldest wave flowe and out in followe a worke, where so many laude and playle our Lozde. Dhowe topous a life were it, if we shoulde nothing els do, but with heart and month continually prayle our Lorde. Powe true ly, if we thould never needs to eate, brinkt, not deepe, but that we might atware lauve him, and onely take hede to spiritual Aus byes, then were we much more happye and bleded then we are nowe, when we are bourios of neceditie to forue the bodge. W would to God, that these bodily meates wer turned into spiritual refections, which (alas for foreive) we take but feldome. Taken a man is come to that perfection, that he læketh not his comolation in any creatures then beginneth goo first to saud? I weet buto him, then he chalbe contented with every thing that commeth, be it in liking of millis king. Then that he be glad for no worlding profite, be it never to great, nor forp for the ivanting of it, foz he hath fet and established him felfe wholly in God, the which is buto him al in al: to whom nothing perisheth noz dyeth, but al thing liveth to him, and ferueth him without ceasing, after his F.y. bidding. 1.1.1.4

bidding. Imegary thing remember the ends and that time loft can not be called agayne. Without labour and viligence thou thalte never get bertue. If thou beginne to be ned gligent, then beginnest to be feeble & weak? but if thou apply thee to fernour, thou thalk finde greathelpe of God, and for the lone of bertue thou halt finde leffe payne in althy labours then thou diddeft firste. De that is fernent and louing, is alway quicke a reas age to althinges that be of God, and to his honour. It is more labour to relift vices and pallions, then it is to tople and Iweate in bodily labours. De that wil not fix smal sinnes, that by little and little fal into great ter. Thou halt alway be glad at night, whe thou halte spent the day before fruitfullye. Take hede to thy felfe, and stirre thy selfe alway to denotion. Admonishe thy felfe, and howesoever thou remember other, saget not thy felfe : and so much shalt thou prefite in vertue, as thou canst breake thine owns wil, and folow the wil of God.

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Were beginneth the leconde 2300ke.

Df inward convertation.

The fyzite Chapter. anne inch

We kingdome of God is within s you (latth Chaite out Souiour) Durne the therefore with althy heart to Goo, and forfake this weetched worlde, and thy foule that finde areat inwarde reft. Learne to despile outwarde things, and gene the felfe to inward thinges, and thou thalt fee the kingdome of God come into the soule. The kingsome of Covis peace and top in the holy ghote, that is not graunted to wicked propte! Dur logo Jelus Christ wil rome to the and wilshew to the his consolations. If thou wat make ready for him in the heart a dwelling place, that is al that he delireth to have in thee, & there is his pleasure to be. There is betwirt almightie God and a venout foule manys ghoffly vilitings, fluett in wood freaking, great giftes of grace, many confolations, muche beauenly peace; and wenderous familiaritie of the bleded prefence of God. Therefore thou farthful foule, prepare the heart to Chailte the spoule, that he mays conte to the, and dwel in the : for he layth him felfe, Waho fo loueth me y wil keepe my DISE Fig. omo

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commaundement, And my father and 3 and the holy Though that come to him, and we that make in him our dwelling place. Geue therfore to Chailt free entrie into the heart, and here out al thinges that may let his entrye: and when thou halle him, thou art rich prough, and he only hal suffile to thee, and there he shalbe the provider and octens der, and the faythful helper in enery necessis tie, so that thou walt not neede to put thy truft in any other without him. Wa is some changed, tlightly falleth away, but Chaifte abideth for every and Candeth Crongly with his loner unto the ende. There is no great trust to be put in man that is but mortale fragle, though he be right much profitable, allo much belgued buto thee, noz any great heavines to be taken, though he sometime turne and be against thee: for they that this day be with thee to mozome may happen to be against thee and may ofte turne as both the winde Dutthy ful trust therfore imgod, and let him be thy love and breade above at thinger, the wil answere to thee, and wil do for thee in al thinges as that be matte needeful and expedient for thee. Then hafte here no place of long abiving for wherefore uer thou become, thou art but a firstonger, and emega

TIOTION

and a pilgrime, a never thalt theu find pers search, all thouse fullye phited to God. Wilhy doest thou lake to have rest here, sith this is not the retting place. The ful reft multipe in beamenly thinges, and al earthly thinges thou much beholde as thinges trans Otopped and finetly passing awaye: and be well ware thought nue not our much to the. least thou be taken with lone of them, and in the ends periffs thereby. Let the thought bealman by ward to god, and direct the praise ers to Chaile continually and if thou mave not for fraultie of the felfe almane occupie the minac in contemplation of the godhead, be then occupied with minde of his pallis on and in his bleffed moundes make thee a distingplace And if thoughis denoutly to the wound of Chailtes live, and to the markes of his pation, thou thalt feele great cos forte in every trouble, and thalt litle force, thogh thou be evenly despised in the world, and what end wordes foener be fpoken of theo, they had little greeve thee. Dur mafter Chaile was despised in the worlde of al mensand in his most neede was forsaken of his acquaintannee and frendes, and lefte as mong hames and rebukes. De would fuf fermipeough, the nought fet by in the world, Rugia id a sod me you Friig.

The feeond

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and we will not, that arm, perfor no us wrong, nor disprayle our despest Ohris yau many advertarges and backbiters, and we would have at to be our fremore and toners? How thould the patience be crowned in her uen, if no adderate woulde befal to the in earth. If thou will luffer muite noverfities howe mayest thou be the frende of Christee It behaueth thee to futter will Thuite, and for Chaiffe, if thou will reftime with Chillie Truely, if thou haddelt once entred into the blouddy woundes of Jehr, and havorib there taited a little of his love, thou mouldest little care for likings or militarings of the auchor but thou Mouldelt rather have great idees when wronges and reproutes were none buto thee: for perfect lone of God makethat man perfectly to velyife him leffe. The true inward love of God that is free from aline ordinate affections, mape anone turne him selfe fræly to God, and lifte him selfe by in spirite, in contemplation, and fruitfully rest him in Chailte. Also he, to whom al thinges be esteemed as they be, and not as they be taken and thought to be of worldly people, is very wife, and is rather taught of God then of man. And he that can inwardly lifte his minde upwarde to God, and litle regard outs

Thomas C

ontward things, needeth not for to leke for time or place to go to prayers, or to do other and dedes of verthous occupations. For the gholly man may fone gather him felfe fogether, and fire his minde in God, for he never futereth it to be fully pecupied in outs ward thimtes. And therfore his outward laboures, and his wooldly occupations neces farp for the time, hinder him not but litle, for as they come, so he applieth him selfe to them, and referreth them alway to the wil of Oso Bozeover, a man that is wel ozdzeb in his soule, forceth little the unkind demeas nour of worldly people, ne yet their proude behamour. As muche as a manloueth anne worldly thing more then it thould be belos ned for aniche his minde is himped and lets teofro the true oromate love that he Moulo haue to God. If thou wer well purged from al inommate affections, then whatsoever though befat to thee, thould go to the aboutlee profiterand to the great increasing of grace and before in the foule. But the cause why so many thinges displease thee, and trouble thæ jis, for that thou art not get perfectly dead to the world, northou art not yet fully severed from the love of earthly things: and nothing so much defileth the soule, as an bin-(423112) cleane

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clene love to creatures, if thou forlake to be comforted by worldly thinges outwardly, thou mayelf beholde more perfectly hevenly thinges, and thou thalt then ling continually laudes and praylings to him with great love and inwards gladnes of heart. The which graunt the and me the bleded Trientie. Amen.

Df a meeke knowing of our owne defaultes.

Egarde not muche who is with

the noz who is against the but be this thy greatest studge, that Dod maye be with thee. In energy thing that thou doest, have a good consciece, s he that wel defende thee, s whomfoever he wil being and defende, there may no malice hinder ne græne. If thou can be tils luffer a while thou thalt without doubt fee p helpe of God come in thy næde. De knoweth the time and place being to beliver that there fore thou must religne thy felfe wholly to him. It pertagneth to him to helpe & Deliver from al confusion. Pewerthelelle, it is often times muche profitable to be, for the more furer keeping of medienes, that other meit knows our defaultes, a reprove is of them. Wiben aman mæketh him selfe for his ofa fences, checker

fences he lightly pleafeth other , and recons cileth himselfe to them whom he hath offens ded. The make man almightie Goodefens deth and comforteth to him he inclineth him self fendeth him great plenty of his grace. Aohim also he she with himsecretes, and los uingly draweth him to him, & after his op pressions he lifteth him op to glorge. The mæke man, when he hath suffred confusion and reprouf, is in good pence, for he trulleth in god, a not in the world. Dozeover, if thou wilt come to the highnes of perfectio, thinke not the felfe to have profited any thing in vertug, til thou canst fæle mækely in thine beart, that thou base lesse meekenes, and lefts pertue then amp other hather with

Howe good it is for a man to be peaceful.

Trite put thy selfe in peace, and then mayest thou the better pacis fee other. A peaceful man and a patient profiteth more to him selfe, and other also, then a man learned, who is impeaceful. I man that is passionate turneth often times god into encl. and light fee belæueth the worse part; but a god peaceful man turneth althing to the best, and bath suspicion to us man. Light be that

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85. TO Th

is not content, is ofte troubled with manye fulpitions, and neither is he quiet him felfe, not yet suffreth he other to be quiet. He spei keth often times that he mould not speake, and he omitteth to speake 4 that were move expedient to be spoke. He considereth greats lye what other be bounde to do, but to that, wherebuto he him selfe is bounden, he is ful negligent. Have therefore kyrtte a seale and a respect to the selfe, and to thino owne foule, and then mayelf thou the moze righteonly and with the moze one order of charitie have zeale boon thy neighboures. Thou art ations ready to excuse thing own sefaultes, but thou wilt not beare the excuses of thy brethren. Truely it were more charitable and more preside to their that thou houldest accuse thy selfe, and ers euse thy brother: for if thou wilt be borne, beare other. Behold, how farre thou art yet from perfect mækenes and charitie, which ean not be angry with none, but with them selves. It is no great thing to be welconversant with good t tradable men, for that naturally pieleth al people, and every man gladly hath peace with them, and mode los ueth them that follows their appetite, but to live peaceably with cuilmen, and with from warde

warde men that lacke god maners, and be butaught, and that be also contrarious buto bs, is a great grace and a manip deede, and much to be prayled : for it can not be done, but through great ghollly Arength. Some persons can be quiet them selves; and can allo line quietly with other and fome can neither be quiet them selves, not yet suffer other to be quiet. Thei be greenous to other but then be moze granous to them felues. Some can keepe them felues in god peace, e can also bring other to live in peace, and neverthelesse al our peace, while we be in this mortal life, Cannoth more in make full fering of troubles, and of thinges that be contrarious buto be then in the not fæling of them, for no man may line here without some trouble. And therefore he that can bell luffer, that have most e peace, & is bery true overcome of him selfer is a Lozde of the world, a frende to Christe, and the true in beritour of the kingdome of beauen.

De a pure mind, and a simple intent.

An is borne op from earthly thing ges with two winges, that is to fay, with plainnes and cleanes; plaines is in the intent, t cleanes

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is in the bue. The goo, true, and playing in tent laketh toward God, but the clene love taketh a laye, and talleth his Aveeteres. If thou be free from al inordinate loue firete that no good deed hinder thee, but that their malt therewith increase in the way of perfection. If thou intende wel, and feeke nothing but God, and the profite of think own soule, and of the neighbours, thou walt have areat inward libertie of minde. And if the beart be Arayte with God, then enery creas ture that be to thee a interour of life, and a bake of holy bottrine, for there is no creat ture so little noz so vile, but that it the weth and representeth the godnes of God. And if thou were intoard gintly soule pure and cleane, thou houldest then without letting take al thinges to the belt. A cleane heart pearceth both heaven and hel. Suche as a man is in his conscience inwardly, suche he weweth to be by his outward conversation. If there be any true tope in this worlde, that bath a man of a cleane conscience. And if there be anye where tribulation of ans guilhe, an enil conscience knoweth it belt. Alfo, as you put into the fyre is clenfed fro rule, and is made al cleane and pure, right fo, a man turning him felfe wholly to God;

is purged from al flouthfulnes, and fodenlye is chaunged into a new man. When a man beginneth to ware bul and dowe to gholly bulines, then a litle labor feareth him grets ly, and then taketh he gladly outward comfortes of the worlde, and of the flethe but when he beginneth perfectly to overcome him felfe, and to walke through in the way of Goo, then be regardeth the labours but little, that he thought before to be right grees hous, and as importable to him.

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may not trult much in our felwes, noz in our owne wit, foz ofte times through our presumption We lacke grace, and right litle light of true bnoerstanding is in becand that we have, many times we lofe through bur own negligence, and yet do we not fe, neither wil we fee howe blinde we are. Dfte times we do evil, and in defence thereof we do muche worfe, and sometime we be moned with passion, and we were it to be of a zeale to goo. We can anon reprone smal des faults in our neighbours, but our owne or faults that be much greater we wil not fie. CHR

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we feele anone, and ponder gretly what we fuffer of other, but what other fuffer of bs, we wil not consider. But he that woulde wel e righteoully iudge his owne defaults, thuld not so rigozoully judge the defaults of his neighbours. A man that is inwardlye turned to God, taketh bede of himselfe bes fore al other: and he that can wel take heede of himself, can lightly be Wil of other mens dedes. Thou halt never be an inward mas and a denout follower of Christe, onlesse thou canft kepe thy felfe from medling on other mens dedes, and canft specially take hede of thine own. If thou take hede wholp to God & to the felfe, the defaultes which thou feelt in other shal little mone thee. Wiber art thou, when thou art not versent to the felfe . And when thou hafte al runne about & much balte confidered other mens worker, what halfe thou profited thereby, if thou have forgotten the felfer 36 thou wilt therfore have peace in the foule, and be perfeetly bnited to God in bleffed love, fet apart al other mens dedes, and onely fet the folfe and thine owne dedes before the eye of thy foule, that thou feeft amiffe in the shootly reforme it. Thou shalt much profit in grace if thou kepe thee free fro al tempozal cares, and

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and it chall hinder this greatly, if thou set pace by any temporall things. Therfore let nothing be in thy sight high, nothing great, nothing liking me acceptable to this, but it be purely god, or of god. Thinks all comfortes, bayne that come to this by any creature. He that lookth god and his owne soule for Bod, despite th all other lone a for he seth weldhat Bod alone which is eternal, incomprehense, and that fulfilleth al things with his godnes, is the whole solace and comfort of the soule, a state whole solace and comfort of the soule, a state which is the very true glaves of the sole, and momenther but only he.

Dothe gladnes be a cleane contrience. a

De glozy do a goo man, is the wit A nester of Bod yothas he hatha and Conscience. Dane therefore a god conferences and thou thatt alway haug gladnes. A god constinue niap beare many to comes and is ever mery and alad in admedities, but an end confeience is alway februful and biquiet. Thou thattreffe the fivetely and bleffedly, if thine givne hart repalmed the mot. 128s never glav, but when thought done well Eugl men hane never perfect gladnes, not feele no inwarde peaces My bur Lozo fayth, there is no peace to wic-B.j. ked 323

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ked people. And though they say, Wie be in god peace, there that no enil come to be, los 10ho may greeue bs.o2 burt bs ? beleue them not, for fovenin the weath of God that fal upon them, brieffe they amende, and al that they have bone hal turne to nought, a that they would have done that be budone, It is no greuous thing to a feruent louer of God to ion in tribulation, for al his ion a glory is to ion in the croffe of our Lord Jefus Christ. It is a short glory that is genen to man, and commonly fome beauties foloweth after. The ion and gladnes of goo men is in their owne conscience, and the ion of righteous men is in God, and of God, and their joy is in vertue and in goo life. De that defireth the very perfect top that is everlatting, letteth little paice by tempozal toy: and be that fækethany wozloly iop, oz doeth not in his harte fully despite it, the weth him felfe opens ly to love but little the ion of heven. De hath great tranquilitie & peace of hart, that neps ther regardeth prayles nor dispraises, and he that some be pacified and content that hath a and conscience. Thon art not the better bes cause thou art praysed, nor worse if thou be difuzapled, for as thou art, thou art. And subattoeuer be layd of thee thou art no bete ter Cuil

fer then almightie god, which is the fearcher of mans hart, wil witnes thee to be. If thou beholve what thou art inwardly, thou thalt not care muche what the world speaketh of the outwardly. Man feeth the face, but God beholveth the hart, Man behilveth the deede, but God beholveth the intent of the vieve. It is a great token of a meeke hart, a man ever to do wel, and get to thinke himselfe to have done but little. And it is a great figure of cleannes of life, and of inward trult in god, when a man taketh not his comfort of any creature. When a man fæketh no outward witnes to: him felfe; it appeareth that he hath wholly committed himselfe to not. Also after the words of S. Paule, he that comenbeth him felfe, is not instifted, but he whom god commendeth, and he that bath his mind alway lifte by to Ood, and is not bounde with any inordinate affection outwardly, is in the begree, and in the state of a holy and a bletteoman. A to gan and and another

De the loue of Jelu aboue al things.

The by Chapter.

Letted is he that knowneth howe god it is to love Jesu, and for his sake to despile him selfe. It behoueth the lover of Jesu to sorsake

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all other lone belide him for he wil be loned onely about al other. The toue of creatures is decenuable and fayling, but the love of Jesu is faythful and alwayes abyoing. He that cleaveth to any creature, must of necess litie fayle, as ooth the creature; but he that cleaueth abidingly to Befuthal be made that ble in him for ever Love him therefore and holde him thy freende, for whem all other for take the be will not forfake the nor fuffer the finally to perithe. Thou mall of necellitie be departed from thy freendes, and from al mans company, whether thon milte or not, and therefore keeps thee with the Lorde Jefu lining and dying, and commit thee to his fidelitic, and he will be with their helps thee, when al other forfice thee. Thy dieloued is of fuch nature, that he will not admit any other done for he will draw alone bit he lone of the bart, and well fit thering as a ming in his proper throne. If thou couldest well as uoyde from the the love of creatures be would alway abybe with they and fixuer would forfake theer - Whom thatte in maner find it al as lost, whatsoever trust thou hast put in any maner of thing belive Jelu. Jout not the trult therefore to futhe thing as is not but a quilful of winde, or as a holowe Micke,

Ricke, which is not able to full agne thee, ne to belpe thee, but in thy most neede will de cepue thee, for man is but as hap, and al his glozy is as a flower in the fælde, whiche for benly vanisheth & Afoeth away: if thou take hede onely to the outwarde appearaunce, thou thalte some be decepted: and if thou sæke thy comfort in any thing but in Jelu, thou thalt fæle thereby great spiritual losses but if thou feeke in al things thy Lozd Jelu, thou thalt truly finde the Lords Jelujand if thou fæke thy felfe, thou thalt and thy felfe, but that that be to thine owne great lotter for truly a man is more greevous and more hurtfull to him felfe, if he fæke not his Lozd Befuthen is al the woolde, and more then al his aduerfaries may be.

De the familier freenothip of Jelu.

Hen our Lozde Jesu is present, all thing is liking, a nothing seemeth harde to do so, his love, but when he is absent all thing that is done so, his love is paymetul and harde. When Jesu speaketh not to the soule, there is no saythful consolation: but if he speake but one worde onely, the soule feeleth great in warde comfort. Did not Mary Magdalene but

The Leconde

rife some from weeping, when Wartha the wed her that her mailter Christe was nigh, and called her? Wes truly. D that is an hape pie houre, when Jefus calleth bs from wes ping to top of spirite. Remember howe days and how bendeut thou art without Jelu, and how buile, how bayne, a how bucunning thou art when thou desired any thing belide Jesu: truely that delire is more hartfull to thee, than if thou haddest lost al the worlde. What may this worlde gene thee, but through the helpe of Jesue To be without Jesu is a payne of hel: and to be with Jesu is a pleasaunte Paradise of Jesu be with the, there maye no enimie greve thee; and he that findeth Jelu, findeth a great treasure that is best above all other treasures: and he that loseth Jesu, loseth bery much, and moze than al the world. He is most paze that liveth without Jesu, and he is most eriche that is with Jesu. It is great cunning to be wel conversaunt with Iclu, and to keepe him is right great wifedome. Use meke and peaceful, and Jesu shal be with thee: be denout and quiet, and Acfu wil abide with thee. Thou mayest anous drive away thy lorde Jefu, a lose his grace, if thou apply the felfe to outwarde thinges: and ille الماران

and if through negligence of thy felfe thou lose him, what freende shalte thou then have? Without a freende thou mayst not long endure, and if Jefu be not thy freende most before at other, thou shalt be very heur and defolate, and be left duithout al perfect frendship. And therfoze thou dost not wisely if thou trutt or ion in any other thing belide him. We should rather chose to have al the woold agapult us, then to offende God, and therfore of al that be to thee lefe & dere, let thy lozde Jefu be to thee most lefe & dere, and most specially beloved to thee above al other, and let al other be beloued for him, & be onely for him felfe. Jefu is onely to be beloued for him felfe, for he onely is proued god and faythfull before all other freendes. In him and for him both enimies and frens bes are to be beloued, and before al things we ought mekely with al viligence to pray to him, that he may be beloued and honous red of al his creatures. Peuer couet to be lin gulerly loued or comended, for that belongeth only to god, which bath none like buto him, and befire not that any thing be occus pied with thee in thy harte, ne that thou be occupied with love of any creature, but that thy Lozde Jesumay be in thee, and in every Dog D.iiy.

and man and woman. Be pure and cleane inwardly without letting of any creature, as nigh as thou canft: for it behoueth thee to have a right cleane, and a pure hart to Belu, if thou wilt knowe and fæle howe fivete he is. And verily thou maylt not come to that puritie, unlesse thou be prevented & drawen through his grace, and that al other thinges fet apart, thou be inwardly knit and brited to him. Wifen the grace of God commeth to a man, then is he made mightie and ftrong to do every thing that belongeth to bertue, and when grace withdraweth, then is he made weake and feeble to bo any goodede, and is in maner as he were lefte onely to payne and punishmentes. And if it happen to with the yet dispaire not overmuch there fore, nor leave not the god deedes budone, but Clande alway Crongly after the will of God, and turne al things that Mal come to thee to the laude & prapfinges of his name? For after winter commeth somer, and after the night commeth the day, and after a great tempest theweth agayne right cleare and pleasaunt weather.

De the wanting of al solace and comfort.

The.ir.Chapter.

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AT is no great thing to despile mans comfort, when the comfort of Goo is present: but it is a great thing, t that a right great thing, a man to be fo frong in spirite that he may beare the wanting of them both, and for the love of aod, and to his honour, to have a reas by wil, to beare as it were a defolation of fpirite, and yet in nothing to feeke him felfe not his owne merites. Withat profe of vertue is it, if a man be mery a devout in God when grace commeth and visiteth the soule? for that hours is defired of every creature. Derpoeth right lafely, whom the grace of god beareth and supporteth: and what marnel is it if he feele no burden, that is borne by by him that is almightie, and that is led by the foueraigne guide that is god him felf? The be alway glad to have folace and confos lation, but we would have no tribulation, noz we wil not lightly rall from be the falle love of our selfe. The blested Warty? Saint Laurence through the love of God mightily overcame the love of the world, and of him felfe, for he despised al that was tiking and delectable in the worlde. And Sixtus the Pope, whom he most loved for the love of God, he suffred meetely to be taken from him,

him, and so through the love of God he or uercame the love of man, and for mans cofort he chose rather to followe the wil of god. Do thou in like wife, and learne to forfake some necessary and welbeloued frende for the love of God, and take it not grænoully, when thou art left of follaken of thy frend: for of necellitie it behoueth worldly frendes to be diffeuered. It behoueth a man to fight long, and mightily to ffrine with hun felfe, before he that learne fully to overcome him felfe, or be able freely and readily to fet al his befires in god. When a man loueth him felfe, and much trutteth to him felfe, he falleth anone to mans comfortes: but the very true lover of Christe, & the viligent folower of vertue, falleth not so lightly to them, new ther fæketh much fuch fentible sweetenes, ne fuch bodely delites, but rather is glad to fuffer great harde labours and paine for the love of Chaile. Penerthelelle, when gholily comfort is fent to the of God, take it meke lye, gene humble thankes for it:but know it for certain, that it is of the great godnes of God that sendeth it to the, and not of the deserving: and loke thou be not therfoze lift bp into pride, nor that thou love muche therof, neither presume vainely therein, but rather

rather that thou be the moze mæke for so noble a gifte, and the more warie and feares ful in al the workes: for that time wil paffe awaye, and the time of temptation wil thatthe folowe after. When comfort is withdrawen, dispayre not therefore, but mækely and patiently abide the visitation of God, for he is able, and of power to gene the moze grace, and moze ghoftly comfort, then thou haddelt firft. Suche alteration of grace is no newe not traunge thing to them that have had experience in the waye of God, for in great Saintes, and holpe prophetes was many times founde like altera, tion, Wherefore the prophet David fayth: Ego dixi in abundantia mea, non mouebor in aternum. That is to fage, When Dauid had aboundance of ghostly comfort, he saide to our Lord, that he trusted be should never be removed from suche comfort. But after, when grace withdzewe, he faide: Auertisti faciem tuam a me, & factus sum conturbatus. That is, D Lozd, thou half withdrawen the ghouse comfortes from me, and I am lefte in great trouble and begines: yet ne uertheles, he dispaired not therfore, but prais ed hartily buto our Lozde, & faid: Ad to domine clamabo, & ad deu meum deprecabor. That OH N

That is to fave, I that builly crye to the, D Lorde, and I that meetely praye to thee for grace and comfort. And anone be had the effecte of his prayer, as he witnesseth him felfe, faying thus : Audiuit dominus ; & misertus est mei, dominus factus est adiutor meus, That is to fay, Dur Lozde hath heard my prager, and bath had mercy on me, and bath now agayne fent me his helpe and ghollige comforte. And therfore he farth afterward: Lozo, thou hall turned my lozow into tope? and thou halte belapped me with headenly gladnes. And, if almightie God hath thus done with holy Saintes, it is not for es weake and feeble persons to dispayze, thouh we fometime have feruour of spirite, and be sometime left colde a boyde of denotion. The holy ghoste goeth and commeth after his pleasure, and therfore the holy mail 30b fayth: Lozde, thou graciously visitest thy lover in the morning tide, that is to fai, in the time of comfort, and fodenlye thou prouest him: that is to lave, in withdrawing fuche comfortes from him. Wiherein then may 3 truft,02 in who may Thane any coffdence, but onely in the great endesse grace and mercy of God: for why the company of god men, not the felowship of deuont beetheen and

and farthful frendes, neyther the having of holy bokes, or denout treatifes, ne yet the hearing of Cweete fonces, or of denout hymn nes may little anaple, and bring forth but lie tle comfort to the foule when we are left to our owne frailtiest pouertie. And when we be so left, there is no better remedie but pas tienes, with a whole religning of our owns wil to the wil of god. I never yet found any religious person so perfect, but she had somtime absenting of grace, or some minishing offernours and there was never yet anye Saint to highly ranithed, but that he frate or last had some temptation. De is not work thy to have the high gift of contemplation; that bath not suffred for God some tribular tion The temptations going before, were wout to be a fothfaft token of beauenive comfact shortly comming after. And to them that be founde fable in their temptations, is promifed by our Lord great confolation: And therefore he layth thus: We that over commeth, I shal gove him to eate of the tree of life. Deauenly tomfort is sometime geue to aman, that he wray after be more frond to fuffer advertities; but after followeth temptation, that he be not lift op into pive. and thinks him felfe worthy of fuch confor laur lation.

lation. The ghostly enemy sleepeth not, neisther is the slothe yet fully emortified: and therefore thou shalt never reasse to prepare the selfe to ghostly battayle, for thou haste enemies on every side, that ever wil be read ope to assale these, and hinder the god purpose all that they can.

De perding thankes to God for his mant

folde grates.

Dy fækelt thou relt here, fith thou (art borne to laboure ? difvole thy felfe to patience, rather then to comfortes, to beare the Croffe of penaunce, rather then to have glaones. What temporal man would not gladize have spiritual comfortes, it he might alway keepe them: for spiritual comforts ercede far at wooldly delites, and at bodely pleafures, for al worldly delites be either foule or bayne, but ghoffly delites are onely iccunde and honest, brought forth by bertues, & fent of god into a clene fouls. But fuch comforts no man may have when he woulde, for the time of temptation tarieth not longe. The falle libertic of wil, & the overmuche trult that we have in our selfe, be much contrary to the houselly vilitations. Dur Lozd dooth

wel in lending suche consortes, but we bo not wel, when we pielde no thankes theres fore to him agapue. The greatest cause why the giftes of grace may not lightly come to vs, is, for that we be bukind to the gener, & pelo not thankes to him, fro whom al godnes commeth. Grace is alway genen to the that be ready to pelve thankes therefore as gain. And therfoze it shalbe taken from the proud man, that is wont to be genen to the meke man. I wold none of that confolation that Mould take fro me copunction, no any of that conteplation that Chould lift my foul into presumption. Every high thing in sight of man, is not holy, not every defire cleane and pure:every sweet thing is not god, noz every dere thing to man, is alway plefant to God. Wie shal therfore gladly take suche giftes, wherby we that be the moze ready to forlake our felf, and our owne wil. De that knoweth the comfortes that come through the gift of grace, s knoweth also bow tharpe and payneful the absenting of grace is, that not dare to thinke, that any goones commeth of him felf, but be that openly confeste, that of him selfe he is right poze, and naked of al vertue Pieloe therefore to God, that is his, and to thy felfe that is thine; that is to lay, thanke God for his manifolde graces &

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blame thy felfe for thine offences. Holde in the alway a fure grounde, and a fure founs dation of mækenes, anothen the highnes of vertue that thostly be geven buto thee: for p high tower of vertue may not long frand, but if it be borne by with the lowe fundation on of mæknes. They that be most great in beauen be leaft in their owne light: and the more glarious they be, the mekenthey are in them felues, ful of truth and heavenlye iop, not defirous of any vaine glozy oz pław fing of man. Also they that be fully stabled and confirmed in Bod, mare in no wife be lift by into pride cand they that afcribe at godnes to Bod, feeke no bayne glozyemoz varne praylinges in the world, but they bes fire only to iop, and to be glozified in Bob, & defire in heart, that he mape be honoured; landed and prayled about at thingels, both in him felfe, and in al his Saintes: and that is alway the thing that perfect ment niofie cos net, and molt defire to being about. Beithou louing and thankful to God for the leaff bes nufite that he ceneth thee, and the chalt thou be the more apte and worthy to recease of him more greater benefites! Thinks the lead gift that he genoth, is great, the dick despitable thinges accepte as special giftes, onsthanke Cood for his manifolde ginees t

and as great tokens of love: for if the dignitie of the gener be wel considered, no gifte that he geneth shal seeme litle. It is no litle thing that is genen of God: for though he sende payne and sorowe, we shoulde take them gladly and thankefully, for it is for our ghostly health, al that he suffereth to come but obs. If a man desire to holde the grace of God, let him be kind a thankful for such grace as he hath receaved, patient subset it is withdrawen, and pray demontly, that it may shortly come agayne. Let him be make and low in spirite, that he lose it not againe through his presumption and prive of hart.

Of the Collection of the Courts

Cheixi. Chapter.

Clus hath many lovers of his kingdome of heaven, but he hath feine bearers of his croffe.

Manye desire his consolation, but feine besire his tribulation.

He findeth many felowes at eating & drink king, but he findeth fewe that wil he with him in his abstinence and fasting. Al men would to y with Christ, but fewe would any thing suffer for Christe. Pany folowe him to the breaking of his bread, for their bodily 19.1. refection,

The feronde

refection, but felve wil folow him to brinke a draught of the Chalice of his pattion. Was ny maruayle and honour his myzacles, but fewe will folowe the thame of his croffe, and of his other vilanies. Pany lone Jefu folong as no advertitie foloweth to them, and can prayle him, and blette him, when they recepue any benefite of him: but if Jefu a little withozawe him felfe from them, and a little forfake them, anone they fall to some great grubging, oz to overgreat bes fection, or into open desperation: But they that love Jelu purely for him felfe, and not for their owne profite and commoditie, they blesse him as hartily in temptation and triv bulation, and in al other advertities, as they do in time of consolation, And if he never fent them consolation, yet woulde they ale wayllaude him, and prayle him. D howe may the love of Jesu do to the helpe of a foule, if it be pure & cleane, not mixt with any inozvinate love to him felfe : truely no thing more. Day not they then that ever loke for worldly comforts, and for worldly confolations, be called wooldly marrhants; and wooldly lovers, rather then lovers of God: on they not openly their by their dedes that they rather love them felfe than God! Des

wes truely. D where maye be founde anye that wil ferue God fræly and purely, with out loking for some rewarde for it agayne? And where may be founde any fo spiritual, that he is clærely belivered and bereft from love of him felfe, and that is truely poze in spirite, and is wholly auoyoed from love of creatures! I trowe none suche can be found but it befar hence, and in far countreps. If a man geue al his substaunce for Bod, pet he is naught: and if he do great penaunce for his annes, yet he is but litle: and if he baue great cunning and knowledge, yet he is far from vertue: and if he have great vertue Firenning denotion, pet much wanteth in him, And that is specially one thing, which is molte necessary to him: what is that that al thinges forfaken, and him felfe also forfas ken, he go clærely from him felfe, and kæpe nothing to him felfe of anye prinate loue, when he hath done al that he ought to do, that he fale in him felfe, as he had nothing done, not that he thinke it great, that some other might thinke great, but that he thinke him selfe truely, as he is, an unprefitable feruant: for the authour of truth, our Sauioz Christe faith, when ye have bone al that is communded you to do, yet say that ye be but Đ,y. bnpzoft

The Leconde

bnprofitable servauntes. Then he that can thus do, may wel be called pore in spirite, and naked of private love: and he may well say with the prophete David, I am brited in God, and am pore and meke in heart. There is none more riche, none more free, nor any of more power, the he that can for sake him selfe, and al passing thinges, and that truely can holde himselfe to be lowest and bilest of al other.

De the way of the Crosse, and howe profitas ble patience is in advertitie.

The.rtj. Chapter. and in 270 He wordes of our Sautour be thought very harde and greenous, when he faith thus: Forlake your selfe, take the Crosse, and folowe me. But muche moze græuous Chal it be, to heare these wordes at the last day of indgement: Go ye from me ye cursed people into the free that ever that last. But those that now gladly heare and folome the wordes of Chailt, wherby he counsaileth the to folowe him, that not then næde to dreade for heas ring those wordes of everlatting damnatio. The signe of the Crosse that appere in heauen, when our Lozde that come to indge the world, and the servantes of the Crosse, who conformed

conformed them selves here in this life to Chaifte crucifped on the Croffe, that go to Chaife their Indge with great fayth & trust in him. Why doest thou then dreade to take this Crosse, sith it is the verye wave to the kingdome of heaven, and none but that:In the Crosse is health, in the Crosse is life, in the Croffe is defence from our enemyes, in the croffe is infusion of hevenly sweetenes, in the Crosse is the Arength of minde, & iog of spirite, the highnes of vertue, and the ful perfection of alholines, & there is no health of Coule, nor hope of everlatting life, but through vertue of the croffe. Take therfore the Croffe, and folowe Jesus, and thou shalt go into the life everlatting. We hath gone before the bearing his Croffe, and dyed for the open the Croffe, that thou shouldest in like wife beare with him the Greffe of pes nance and tribulation, and that thou fouls best be ready likewise for his love to suffer death, if neede require, as he hath done for the. If thou dre with him, thou thalt live with him: and if thou be felowe with him in pape, thou thatt be with him in glozye. Beholde then home in the Crosse standeth al, and howe in bying to the world lyeth al our health, and that there is no other way ŋ.iy.

las a nelli

The feconde

and frue inward peace, but the way of the croffe, and of deadly mostifying of the body to the fpirite. Go whether thou wilt, & feeke what thou lift, and thou thalt never finde as bone thee, not beneath thee, within thee, noz without thee, moze high, moze ercele lent, noz moze fure way to Chailte, then the may of the holy croffe. Dispose enery thing after the wil, and thou thalt never find; but that thou must of necessitie som what suffer eyther with thy wil, oz against thy wil, and to thalt thou alway find the croffe: for withen thou thalt feele pape in the body, or in the foule thou thalt have trouble of spirit. Thou thalt be sometime as thou were forfahen of God. Sometime thou thalt be bered with thy neighbour, and, that is yet more paymen ful, thou thalt formetime be greenous to the felfe, and thou half finde nomeane to be dea livered, but that it behougth thee to fuffen til it that please almightie Bod of his gods nes other wife to dispose for thee: for be wil. that thou thalt learne to fuffer tribulation without consolation, that thou mayest there by learne, wholly to submitthy felfe to him. and by tribulation to be made more meeke, then thou were at the frest. Roman feleth the pattion of Chaite to effectuoully, as he that

that feeleth like payne as Christe vio. This croffe is alway readie, a cuery where itabis octh the thou mayelf not fle noz fullye efe cape it, wherfoever thou becom, for in what place focuer thou art, thou thalt beare the felfe about with thee; & fo alway thalt thou finde thy felfe. Turne the where thou wilt, above this, beneath the, within thee, with out thee, e thou halt find this croffe on ene. ry lide, so that it that be necessary for thee. that thou alway keepe thee in patience cand that it behourth thee to do, if thou wilt have inwarde peace, and deferue the perpetual crowne in beauen. If thou wilt gladly bear this croffe, it that beare thee, and bring thee to the ende that thou befireft, where thou thalt never after have any thing to fuffer. And if thou bear this croffe against thy wil, thou makelf a great burden to the felfe, and it wil be the moze greenous to thee, and pet it behoueth the to beare it. And if it happen the to put away one croffe, that is to fave. one tribulatio, pet furcly another wil come, s happly moze grauous then the first was. Trowell thou to escape, that never yet any moztal man might escape: What Saint in this world hath beene without this croffe, & without some trouble: Aruly, our lozo Jesu H.iiv. inag

mas a ne

The leconde

mas not one houre without fome foroive & papie, as long as be lived here, for it behos ued him to luffer beath, and to rife againe. to to enter into his glow; and how is it the that thou fækelt any other way to beauen then this plaine high wave of the croffee Al the life of Chailt was Croffe & martyadome. and thou fækelt pleasure a top. Thou errest aretly, if thou fæke any other thing then to fuffer: for al this mortallife is full of miles ries, and is al belet about and marked with croffes, & the moze highly that a man profit teth in spirite, the moze painful cross shal he find : for by the fothfallnes of Chriftes love, wherein he bayly increaseth, bayly appereth bato him moze e moze the payne of this epile. But neverthelesse, a man thus bered with pain, is not left wholly without al comfort for he feeth wel, that great fruite and high reward that grow buto him by the bearing of his croffe. And when a man freely submitteth him selfe to suche tribulation, then al the burden of tribulation is fodenly turned into a great truft of heavenlye confolation. And the moze the flethe is punished with tribulation, the moze is the foule Arengthned dayly by inwarde consolation: And sometime the soule that fale such coms fort fort in adneraties, that for the love and des are that it hath to be conformed to Christe crucifyed, it would not be without forow & trouble: for it confibereth welsthat the moze that it may fuffer for his love here, the moze acceptable that he be to him in the life to come. But this working is not in p power of man, but through the grace of god, that is to fap, that a fraple man thould take & lone that, which his bodily kind fo muche abhozo rethand flieth: for it is not in the power of man, gladly to beare the Croffe, to love the croffe, to chaffile the body, & to make it obe. bient to the wil of the spirite to fle honors, gladly to fullague reproufes, to despile him felfe, and to couet to be despiled: patiently to fuffer advertities, with al displeatures there of, anot to delire any maner of profite in this worlde. If thou trust in thy felfe, thou thalt never being this matter about : but if thou truft in God, he that fend the Arength from heaven, and the worlde, and the flethe Malbe made subject to thee : pea, and if thou be ffrongly armed with fayth, & be marked with the croffe of Chaiffe, as his housholde fernant, thou halt not neede to fere thy golflye enemy, for he that also be made subject to the, so that he chal have no power against thee.

thee Purpose thy selfe therefore as a true farthful fernant of God, manfully to beare the croffe of thy Lozd Jefu, that for thy lone was crucifyed on the croffe: prepare thy felf to luffer al maner of advertities and discor modities in this weetched life : for fo that it be with thee, inferfocuer thou hive thee, and there is no remedic to escape, but that thou must kæpe thy selfe alwaye in patience If thou defire to be a dere and wel beloued frende of Christo, drinke effectuously with him a draught of the chalice of his tribulas tion. As for confolations, comit them to his wil, that he order them as he knowethmold expedient for the but as for the felf, and for as much as in the is, dispose the to suffer. and when tribulations come, take them as special consolations, saying with & Apostle thus: The passions of this worlde be not woathy of them felues, to being be fothe glosp that is ordeined for be in the life to come, yearthough thou thy felf, mightest full fer asmuch as at men bo. When thou coms melt to that pegrie of patience, that tribulas tion is (wete to the and for the love of god is favourie and pleafaunt in thy fight, then mayelt thou trult, that it is wel with thee, & that thou art in god estate, for theo haste founde

founde paradife in earth. But as long as it is are nous to thee to luffer, and thou feekelt to flæ, so long it is not wel with thee meither art thou in the perfect way of patience ; but if thou couldeft bring thy felfe to that estate. that thou shouldest be at, that is, to suffer gladin for goo, and to bee fully to the world. then hould it hostly be better with the. thou mouldest find great peace; but pet, als though thou wer capt with Danie into the third headen, thou thouldest not therfase be fure without al advertitie: for our Sauiour speaking of S. Want, after he had bene rapt into heaven, said thus of him: 3 that thewe bem holve many thinges be that fuffer for me To fuffer therfore to the remarmeth, if thou wiltiloue thy doed Jefu; another we him perpetually. Would to Boo, that thou were wathorto fuffer formewhat for his love. D bottomeation thould it be to thee, to fuffer for him fluhat gladnes to al the waintes of heavener to we great enifying to the neighbour all men coment patience e petfelve men wilfuffer: Rightenully thou aughteff to fuffer come little thing for goo, that fuffer rest much moze for the worlde. And knowe this for certapne, that after this bodily beth thou thalt yet live, and the moze that thou 40000 canst

canst due to thy selfe here, the moze thou beginnelt to live to God. Po man is aut to receque the hevenly rewards, but be have first learned to beare advertities for the love of Chailte, for nothing is more acceptable to god, no 2 moze profitable to ma in this morle then to be glad to fuffer for Chailt, infominch that if it were put in thy election, thou thoul: best rather those advertitie then prosperity! for then by the pacient fuffering therof thou Chonines be more like to Christ, & the more confirmed to al his faintes. Dur merite and our perfection of life Canbeth not in confor lations and fivetnes, but rather in fuffring of great greenous advertities and tribulation ons. For if there had bene any nærer of bets ter way for the health of mans foule then to: fuffer, our Lozde Jesu would have thewer it by woods, or by examples: But for there was not, therefore he openly exhacted his disciples that folowed him, and al other that delired to folowe him, to forfake their owne wyl, and to take the croffe of penance and folowehim, faying thus, With to wil come after me, forfake he his owne will take he the croffe, and folowe be me. Therefore all things fearthed and redde, be this the final conclusion, that by many tribulations it Trin's bebos

secrete

behoveth bs to enter into the kingdome of heaven. To the which bring bs our Lords Jelus. Amen.

Diere beginneth the third Booke.

De the inwarde speaking of Chain to a fapthful soule.

The first Chapter.

Shal take heede, farth a denoute

foule, and I that heare what my Lorde Jelu shal speake in me Bleffed is that man whiche head reth Jesu speaking in his soule, and that tas keth of his mouth some worde of comforte, and bleffed be the cares that hears the ferret rownings of Jelu, and hede not the decepts ful rownings of this mozlo. And bletted be the god playne eares that heede not the out warde speache, but rather take beede what God speaketh and teacheth inwardly in the foule. Bleffed be the eyes also, that be sbutte from light of outwarde vanities, and that take hede to the inwarde monings of God. Bleffed be they also that get them bertnes, and prepare them by good bodily and ghoffly works, to recepue dayly more and more the tecrete inspirations and inward teathinges of God. Also, blessed be they that set thens felues whollye to ferue God, and for his fere uice let apart al lettings of & world. D thou my foule, take bede to that is fayde before, and thet the dozes of thy sensualities, that are thy five wits, that thou mayest hear inwardly, what our Losd Jesu speketh in thy soule. Thus saith thy beloved, I am thy bealth, I am thy peace, I am thy life, keepe the with me, and thou halt finde peace in me. Forlake the love of transitory thinges, fake things that be everlatting. Wil hat be al tempozal things but beceauable ? 4 what may any creature helpe thee, if thy logo Irfd forfake the Therefore al creatures, and al moridly thinges for fabrus lefte, on that in the is, to make the pleasaunt in his light, that after this life thou mail come to plife suerlalling, in the kingbome of housen. Ame.

Mowe almightie God spraketh inwardly to mans soule without sound of wordes.

The.ty.Chapter.

peke Lozo, for I thy servant am readic to heare thee, I am thy servant: gene me wisedome and but berstanding to knowe thy commandements. Bowe my heart to folowe

the busides of thy holy teachings, that they

may diffil into my foule, as dewe into the

graffe. The chilozen of Israel sayde to Mogs ses: Speake thou to bs, and we that heare thæ:but let not our Lozde speake to bs, least haply we due for dreade. Abt to Lord, not to I befæche thæ, but rather I alke mækelye with Samuel the prophet, that thou bouche fafe to speake to me thy felf, and I that glade lye heare thee. Let not Poyles, not any or ther of the prophetes speake to me, but ran ther thou Loide, who art the inward inspis rour 4 gener of light to al prophets: for thom alone without them mayelf fully informe & instruct me. They without the maye litle: profite me. They speke thy wordes, but they gene not the spirite to bnderstand the woze des. They speake fayze, but if thou be stil, they kindle not the heart. They thewe faire letters, but thou declared the sentece. They bring forth great high misteries, but thou openest therof the true bnderstanding: they beclare thy comaundementes, but thou helpelt to performe them. They thew the way, but thou genest comfort to walke therein.

They do al outwardly, but thou illumined

and infourmest the heart within. They was

ter onely outwardly, but it is thou, that ge-

uell the inwarde growing. They crye al in

Inomas a nem

wordes, but thou genefito the hearers but berstanding of the wordes that he hard. Let not Dogles therfoze fpeake to me, but thou my Lozde Jefus who art the everlatting truth, least happely 3 dye, and be made as a man without fruit, warmed outwardly, and not inflamed in wardly, to to have the bar der judgement, for that I have hearde the more and not done it : knowen it , and not loued it:belæned it, anot fulfilled it. Speake therface to me thy felfe, for 3 thy fernaunt am readpe to heare thee. Thou half the woze bes of eternal life, speake them to me, to the ful comfort of my foul, and gene me amende ment of almy life pall, to thy toy, hono; and glosy everlattingly. Amen. and grand then

That the wordes of God are to be hearde with great meekenes, and that there be but fewe that pomper them, as they ought to do.

The in Chapter of the in the in the in the in the in the in the interest of th

be molte sweete, farre palling the wifevome and cunning of al phisophers, and wife men of the works. Py words be furifual and ghostly, and can not be fully comprehended by mans wit, neighborn.

ther are they to be turned or applyed to the vapne pleasure of the hearer, but are to be heard in filence with great meknes and reverence, and with great inward affection of the heart, and also in great rest and quis etnes of body and foule. D birted is he, lozo. whom thou infourmell and teachelt, so that thou maielt be mæke a merciful Lozde bna to him in the euil day, that is to fay, in the day of the most dreadful judgement, that he be not then left desolate and comfortiese in the land of damnation. Then faith our Load againe: I have taught prophetes from the beginning, & pet cease I not to speake to es uery creature, but many be beafe; and wit not heare, and many heare the worlde moze gladly then me, and moze lightly followe the appetite of the fleshe, then the pleasure of Bod. The worlde promifeth temporal thins ges of smal value, and yet is he served with great affection: but God promifeth high thinges, and thinges eternal, and the hearts of the people be flowe and bul. Dh, who ferneth and obeyeth God in al thinges with fo great defire, as he doth the worlde, and as mortaly princes be ferued and obeyed: 3 trow none: for why: for a little prebend great tourneyes be taken, but for the life everla-All Holling (Fol. 58

fting, the people wyl fearfely lift their feete once from the grounde. A thing that is of final price, many finies is builly fought, and for a penie is sometime great Arife, and for the promise of a little worldly profite, men clickeine not to Twinke and Iweate both day and night: But alas for forowe, for the gods enertalling, and for the rewarde that may not be esterned by mans harte, and for the high honour and glozy that never that have ende, men be flowe to take any maner of payne and labour. 15e thou therefore athas med thou flowe fernaunt of God, that they be founde more ready to worker of death, then thou art to works of life, and that they iop mose in vanitie, then thou in truth : and pet they be off deceyned of that that they have most trust in, but my promise deceneth no man, nor leaveth no manthat trufteth in me without some comfort. That I have promiled I wil performe, and that I have lapo will fulfill to every person, so that they a bide faythfully in my love and diead buto the ende, for I am the rewarder of algod men, and a trong prover of al devout fouls. White my wordes therefore in thy bart bis ligently, and off thinke thou opon them, and they hal be in time of temptation much ne cellarie buto the. That thou buderlandel

Denotion.

The in Chapter.

16020 Jefu, thou art al my riches, and all that I have, I have it of the lout what em 3 (Lozde) that Loare thus speake to thee, I am thy pozelt lernaunt, and a worme most ablect imore pure, and more offpilable than A can or dare lay. Weholde (Lorde) that I am nought, that I have nought, and of my felfe I am nought worth: thou art only god, righ= trous and holy, thou orderest at things, thou give al things, and thou fulfillest al things with thy godnes, leuing only the weetched Comer barrain & boyde of heavenly comfort. Lemember thy mercies, and fill my harte 3.y. Abat thou bedoer Camoik

with the manyfolde graces, for thou witte not that the leasks in the be made in baine. Dow may I beare the mileries of this infeunless the arace and mercy do comfort me thering Turne not the face from me, defer not the viliting of me, ne withdraws not the comfects from medelt happily my fonle be made as very earth without the water of grace, and as it were a thing bupiofitable to the. Teache me, Lorder to fielfill thoundle and to live mækly and worthily before the, for thou art all new wifebonne and cubning, and thou art he that knowell me as I am, and that knowest me before the world was mave, and before that I was borne or beought into this life.

Phowe we ought to be convertant before Boo in truth and mækenes.
The b. Chapter.

Vonne, sayth our Lozde Jesq, walke befoze me in truesh and mækenes, and sæke me alwayes

in simplenes a playmes of hart. He that walketh in truth, that be defended from al perils and daungers, and truth that beliver him from al decembers, and from elevil fayings of wicked people. If truth decliner thee, thou art very free, and thou that little

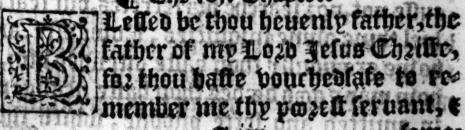
little care for the payne layinges of the peos ple. Rozd it is true al that thou layelf, be it done to me after thy faving. I belieche thee that thy truth may teache me and kepe me, and finally leade me to a bloffed ending, and that it may deliver me from al evil affectis ous, and from al inordinate love, that I may walke with thee in frædome of spirite, and libertie of harte. Then truth fayth agayne, That teache thee what is acceptable and liking to me: Thinks on thy finnes palte, with great displeasure and sozowe of harte, and never thinke the felfe worthy to be cale led holy or vertuous for any good deedes that thou half done, but thinke howe great a lins ner thou art, belapped and bounde with great and manifolde linnes and passions, and that of thefelfe thou drawest to nought, sone fallest, some art overcome, sone trous bledand some art thou broken with labour and payne: and thou half nothing whereof thou mayst righteously glozifie thy selfe, but many things thou half wherfore thou oughs telt to despite the felf, for thou art more bus Stable and more weake to gholly works, than thou knowest of mayst thinke. Let no thing therfore sæme great to thee, nothing precious, nothing worthy any reputation. 3.iy. mughtelt

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nor worthy to be prayled in thy light, but that is everlatting. Let penerlatting truth be most liking and moste pleasaunt to the about al other thinges, and that thine cione finne and vilenes be moste missiking and moste displeasaint to thee. Dreade nothing fo much, nor reproue nothing to much, nepther let any thing be to thee for much hated, noz fle nothing so muche as thy linnes and wickednes: for they thould more displease the then hould the lotte of al worldly thins ges. Some there be that walke not purelye before me, for they through pride and carros fitie of them felues defire to fearche and know high thinges of my godhead, forgot ting them felues, the health of their owne foules: fuch persons fal oft times into great temptations and gravous linnes by their paide and curioutie, for the which I am turned against them, and leave them to the felues, without helpe or countable of me. Dreade therfore the indgementes of God, & the weath of him that is almightie, and difsuffe not, noz searche his secretes, but search wel thine owne iniquities, Poweofte, and howe granoully thou halte offended him, F how many god deedes thou hafte negligents ly omitted and lefte butone, which thou mightelt

mightelf welhaue don. Some persons bear their denotion in bookes, fome in Innanes. some in outward tokens and figures ! lone have me in their mouth, but litte in their heart: but some there be, that have their reas fon cleerely illumined with the light of true bnder Canding, whereby their affection is fo purged and purifyed from lone of earthlye thinges, that they mave always cousts and defire beauenly thinges: in so much as it is græuous to them for to heare of earthly likinges, and it is to them also a right great payne to ferne the necessities of the boope, and they thinke al the time as lou, wherein they go about it. Such persons fæle & know wel, what the spirite of truth speaketh in their foules, for it teacheth them to despite earthly thinges, and to loue heavenly thins gesito forfake the world that is transitory, and to delire both day and night, to come thither where is ion everlatting, to f which bring be our Lord Jefus. Amen.

The . vi. Chapter.



J.uy.

femes

fometime boeft comfort me with the gracis ous pecsence, that am unwoether al come forte: I bleffe the and glorifye the always, with thy onely begotten fonne, and the holy Choste without ending. Amen. Dmp Lozde God molle faythful louer, when thou commect into my heart, al mine inwards partes do iope. Thou art my glozy, and the top of my heart, my hope and whole refuge in al my troubles. But fozasmuche as 3 am pet fæble in loue, and buperfect in bertuc, therefore I have næde of more comforte and helpe of thee. Houchsafe therefore ofte times to vilite and instruct me with the hos the teachinges. Deliver me from al evil pale fions, and heale my ficke bart from al inoz dinate affections, that I may be inwardlye healed and purged from al inozdinate affect tions and vices, and be made apte and able to love the, ftrong to fuffer for the, and ftable to perseuer in thee. Love is a gret thing and a god, and only maketh beaup burdens light, and beareth in like balaunce thinges pleafaunt and displeasant: it beareth a heas upe burden, and feeleth it not, and maketh bitter thinges to be faverie and sweete. Also the noble love of Jesu perfealy printed in mans foule maketh a man to do great thins

nes, and firreth him alway to befire perfect tion, and to growe more and more in grace and godnes. Love wil alway have his mind powarde to God, and wil not be occupied with love of the world. Love wil also be free from al wooldly affections, that the inwards fight of the foule be not barked or let, nor that his affection to heavenly things be put from his fræ libertie by inozdinat winning orloling of worldly thinges. Pothing ther's fore is more fweete then love, nothing high er, nothing Gronger, nothing larger, nothing iopfuller, nothing fuller, noz any thing bets ter in heuen of in earth: for love descendeth from God, and may not rest finally in anye thing lower then God. Suche a louer flyeth high, he runneth swiftly, he is mery in god, he is fee in foule, he geneth al foz al, a hath al in al: for he resteth in one high goones as boue althings, of whom algoones floweth and proceedeth: he beholdeth not onely the gifte, but the gener abone al giftes. Lone knoweth no measure, but is feruent with out measure. It feeleth no burden, it regare beth no labour, it defireth moze then it may attaine, it complayneth of none impossible litie, foz it thinketh, al thing that mape be done for his beloved possible and lawful bn. 104

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Mill (

to him. Love therfoze both many great thins ges, and bringeth them to effect, wherein he that is no lover farnteth and fagleth. Love waketh nauch, and die peth litle, and dieping liepeth not: it farnteth, and is not werye, is reftrained of libertieps is in great freedom. De feeth ranfes of fear, and feareth not, but as a quick bronde or sparkle of fyre, flameth alway bewarde by feruoure of loue into Geo, and through the especial helps of grace is delivered from al perils and daungers. He that is thus a ghollive lover, knoweth wel what his vopce meaneth, which fayth thus: Thou Lozde God art my whole love and my belire, thou art al mine, and 3 al thine. Spreade thou my heart into thy love, that I may take and feele howe sweete it is to serve thee, and howe joyful it is to laude the, and to be as I were al melten into thy touc. D 3 am bounden in loue, and co farre aboue my felfe: for the wonderful great fernour that I feele of thy buspeakeable god nes, I that fing to the the fong of love, 4 3 that followe the my beloved, by highnes of thought, wherefoener thou ge, and my foule Wal never be weree to prayfe the with the iopful fong of choffive love, that I hal ling

to the 3 that love the moze then nig telle, t

not

not my felfe but for thee, and al other in the and for thee, as the lawe of lone commanns nethanhich is genen by thee. Love is Ivifte, pure, meeke, joyous e glad, Arong, patient, faythful wife, forbearing, manly, and never fæknig him felfet, noz hissowne wil foz whenfoeuer a man fækethhim felfe, he fals leth fro love. Also love is circumspect, meeke. righteous, not tender, not light, not heding barne thinges, fober, chaft, ftable, quiet, and mel fabled in his outwarde wittes, Alfo. love is subject and obedient to his prelate. bile and belpifable in his own light, benout and thankful to God, trufting, and always hoping in him, and that when he hath but lis tle denotion, og litle fauoz in him: for with out fome fo 20 toe oz payme no man may live in love. We that is not alway redy to fuffer, and to Cand fully at the wil of his beloned, is not worthy to be called a louer, for it behoueth a louer to fuffer gladly al harde and bitter thinges for his beloved, and not to des cline from his love for no contrarious thing that may befal onto him. and and the blook and

De the prouse of a true louer of God.]

My sonne, saith our Saniour Chaiste, thouart not yet a Arong and a wife lover,

Thomas a Kemp

fol.64.

louen: for whye zfor a little advertitie thou leauest anone that thou haste begon in my feruice, and with great defire thou feekelt outward confolations. But a firong and a farthful lover of God frandeth fable in al advertities, and geneth little beede to the be ceitful persuations of the enemp, as he ple leth him in prosperitie, so he displeaseth him not in doverfitie. A wife lover confidereth not so much the gifte of his loner, as he both the love of the gener. De regardeth moze the love then the gift; and accompleth at giftes litle in comparison of his beloued. who geneth them to him. A noble lover re-Beth not in the gifte, but in me about al giftes. Furthermoze, it is not al lost, though thou fortime feele leffe devotion to me and to my Saintes then thou wouldelt boy and on that other live, the sweete aboutly beare that thou feelest fomtime to the Lozd Teful is the feleable gift of grace genen to thy roll fort in this life, and a take of the headenlye glazy in the life to come; but it is not god. that thou leane overmuch to such comforts. for they lightly come and go after the wil of the gener: but to Arive always without ceasing against al euil motions of sinne, & to despite at the suggestions of the enemy, is CO. atoken

Thomas a Nemi

a token ofperfect lone, and of great merite and fingular grace. Let no banities, nor no Grange fantalies trouble thee of what mate ter soever they be. Thespe thine intent and thy purpole alway tobole and firong tome, and thinke not that it is an illusion, that thou art fodenly ramified into leptelle of minde, and that then art fone after turned agayne to the first lightnesse of hart, for thou (offrest suche lightnesse rather against thy will, than with thy will. And therefore is thou be displeased therewith, it that be to the great merite and no perdition. I know (fagth our Lorde) that the olde auncient enunie the feende, will affay to let thy god will, and to extinut the good befire that thou halt to me, and to al goones, al that he cam, and he wil also hinder the fro al god wozkessand devout exercises if he may that is to fav, from the honour and worthip that thou art bounde to gene to me and to my faintes, and from minde of my passion, and from the remembraunce of thine otone finnes, from a diligent keeping of thy harte in god meditations, and from aftedfall purpose to profite in bertue. We wil also put into thy minde many yole thoughts, to make the pake, and to be some wery with pager, damosdi s and

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and with reading, and with al other god vertuous works. A meke confession displeas feth bim much, and if he can be willet a ma that he that not be houseled. But belove him ust not care not for hunthough he affayle the neverso much. Wake albis malice veturne to him felfe agayne, and fan to him thus, Bo fromme thou wicked spirit, and be thuit alhamed for them art foule a bgly, that wouldest being such things into my minde. Bo from me thou falle deceinen of manking, thou thalt have no part in me, for my Sauis our sets Candeth by me as a mightie war riour and a ffrong champion, and thou thalt five away to thy confusion. I had lever forfer the most cruel death, then to confent to the malicious Engines. We Witherfoze thou ciufed feerid, and ceafeithy malice, for & that meder affent to the though their vere me neuer fo nuche. Dor Lozde is my light and my health, whom that A dreads and he is the befender of my life, what that I feares Trus in though an holte of men arife against me, my hart that not oread them: Hor whreted is my helper and my redemer. Then fagth our Lozde agaphe to furh a foule, frine alwar as a true knight against althostypings of the enimie. And if thou be sometime through, 1112331

strength the fragitic onercome, rife some as gave, and take more strength then thou have strengt from more grace, and more comfort of Dod, than thou havest before. But beware alway of bayus glory and prive, for thereby many persons have fallen into great errows, a into great blindness of soule, so sarre, that it hath bene right nightnearable. Be it therefore to thee a great example, and a matter of perpetual meskenes, the fal and rinne of suche proude folkes, that switches have presumed of them selfer, and have in the ende smally perished by their presumption.

Howe grace is to be kept close through the bettue of mækenes.

ent, and muche more surer way for thee, that thou hide the grace of deuption, and not to speake much of it, nor much to regard it, but rather to displie thy selfe the more for it, a to thinke thy selfe before the more for it, a to thinke thy selfe before of it. And it is not god to cleane muche to suche affections as may be some furned into a contrary. When thou halt the grace of deuption, consider how wretched a next of deuptions.

The thirde

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nexp thou wert wont to be, when thou have best no such grace. The profite and increase of life spiritual is not onely when thou batt benotion but rather when thou canst micke lvand patiently bears the withdrawing & ablenting thereof, and get not to leave the prayers, nor thy other god dedes that thou art accultomed to do, butone, but to the power, and as far as in the is, does the best thering and forgettell not the quetie there. foremorart not negligent for any bulnes or buquietnes of minde that thou fielest. Des vertheless, there be many persons that whe any advertity falleth to them, they be anone bunatient and be made thereby bery ficine and oul to do any good deede, and they him der them felues greatly For it is not in the vower of man the wave that he wal take, but it is only in the grace of God to dispose. that after his wil, and to fende comforte when he wol, and as muche as he wil, and to whom he will as it that place him, who no otherwife. Some unwave persons through an undifcrete defire that they have had to have the grace of Deustion , have bellroped ti om felues, for they woulde do more then their power was to do, t would not knowe the measure of their gift, not the litlenes of There's their

their owne Arength, but rather woulde for

lowe the price of their heart, then the image.

ment of reason. And because they presumed to bo greater thinges then was pleasant to Boo, therfole they loft anone the grace that they had before, and were left needy a with out comfort, which thought to have builden their neftes in beauen and forther were taught not to prefume of them letues, but mekely to trust in God, and in his goones, Alfo, fuch perfons, as be beginners, and per lacke experience in ghouly tranaple, mape lightly erre, t be beceived, butette they wit be ruled by countaile of other. And if they witnesdy folowe their owner countaile, and wil in no wife be removed from their own wil, it wit be very perillous to them in the ence. And it is not lightly fiene, that they that be wife e cunning in their owne light, wil be meekely ruled or ordered by other. It is better to have little cunning with meekes nes then great conning with bayne tiking therin: and it is better to have little cunning with grace, then muche cunning, whereof thou houldest be proude. Also, he doth not

discretely, that in time of devotion letteth

him felf also to spiritual mirth, as it were,

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to a heavenly gladnes, and forgetteth his fozmer

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former defolation, the marke brede of Got Deither doeth he wel or vertuoally, thatin time of trouble, og anymaner abuertitie og greefe beareth him felfe ouer much beforeta lye, and both not feele or thinke so faythfully of me as be outher to boi the that in time of peace and abolity comfort wil thinks him telfe overmuche fure, commonly in time of battaile and of temptation that be founded uernuch beied and fearful:but if then coul nell alwaye abide me ke and litle in thine owne fight, and couldest order wel the motion ons of third owne foule, thou fouldett not to fone fal into prefumption or dispagre, noz fo lightly offend almightic God. Wither fore this is got and wholfome counfel, that when thou halte the spirite of fernour, thou thinke boin thou thalt Do, when that feruoz is palled and then when it happeneth fo with the that thou thinke that it may fone come againe, inbich to my honoure, and to thy proving I have withdrawen for a time. And it is more profitable to the that then thouldest be so proved, then that thou should best alway have prosperous thinges after the wil: for subprincrits are not to be thoubt greatin any person, because be bath mange vilions, or many ghostlye comfortes, or for that Material !

that he hath cleire unversanding of Scrips ture, or that he is set in high degree; but if he he stably e grounded in makenes, and subsiled with charitie, and seke wholly him subject to him nothing regardeth him selfe, but fully in his heart can despise him self, and also concrete to be despised of other, then may be him god trult, that he hath somewhat profited in grace, and that he shal in the ende have great rewards of God sor his god travaile. Amen.

How we hal thinke through mekenes, our felfe to be vile a bied in the light of God.

include la mir Eicheitz. Chapeer! idon al can

the that an but duffe and alles? berilye, if I thinke my selfe any better then alles and dust thou standest against me, and also mine owne sinnes beare witnes against me, that I may not withstay it: but if I despise my selfe, and set my selfe at naught, thinke my selfe but alles and dust, as I am, then thy grace that be nigh but one, and the light of true buders standing that enter into my heart, so that all presumption and pride in me shall be drowned in the vale of mækenes, through B.y. perfect

The thirde

verted knowing of my wzetchednes. Thos rough mækenes thou walt thewe buto me what I am, what I have bene, I fro whence I came, for I am nought, and knewe it not. If I be lefte to my felfe, then am I nought, and al is fæblenes and imperfection. But if thou bouchfafe a litle to behold me, anone I am made frong, and am filled with a newe tope, and meruaile it is, that I wretch am fo fone lift op from my bultablenes, into the beholding of heavenly thinges, and that 3 am so louingly lifted by of the, that of my felfe fal downe alwaye to earthly likinges. But thy love, Lozde, taufeth al this, which preventeth me, and belyeth me in al my nes cellities, and keepeth me warily from alperils and daungers, that I dayly am like to fal into. I have lost thee, and also my felfe by inozdinate love that I have had to my felfe, and in læking of the againe, I have founde both the and me, and therefore I wil more veryly fro henceforth fet my felfe at naught, and moze diligently fæke thæ, then in time pall I have done: for thou Lorde Jelu, thou boeff to me aboue al my merites, and aboue al that I can aske or desire. But blessed be thou in al thy workes, for though I be buworthy any god things, yet thy godnes ne ner teasseth to do wel to me, and also to many other, which be workind to thee, and that are turned right farre from thee. Turne has Lozde therefoze to the againe, that we may hencefozwarde be louing, thankful, meeke a deuout to thee, foz thou art our health, thou art our bertue and alour strength in body a soule, a none but thou: to the therfoze be soy and glozy everlastingly in the blisse of heavuen. Amen.

Mowe al thinges are to be referred to God, as ende of enery works.

The.r. Chapter. In four Sautor Christe, I was be the ende of all the workers, if thou delire to be happyed and blessed. And if thou referre all

godnes to me, from whom algodnes commeth, then that be purged and made cleane in the thine inwarde affections, which els would be evil inclined to the felse and to other creatures. If thou leke the felf in any thing as ende of the worke, anone thou faylet in the doing, and warest daye a barroin from al moeture of grace. Wherefore thou must referre at thinges to me, for I geve al. Behold therfore at thinges as they be, sions ing and springing out of my soveraine goding and springing out of my soveraine goding.

eto.163.

nes, and reduce al thinges forme as to their original beginning for of me both finish and areat, pore and riche, as of a quicke foring ging well brawe water of life. De that fer ueth me freely with good wit, that receaus grace for graces But he that wil glorifye him felfe in him felfe, 02 wil fully toy in any thing belide me, that not be flablithed in per feet top, not be belated in foule, but he thatbe letted and anguished many waves from the true freedome of spirite. Thou that there fore afcribe no goones to the felfe, nor thou thalt not thinke, that any person hath ange goones of him selfe, but that then peele ale way the godnes to me, without whom man hath nothing. I have genen al, and al wil I have againe, and with great Graitnes wil I loke to have thankinges therefore. This is the truth, whereby is driven away almaner of vaine glozye and prive of heart. If heavenly grace and perfect charity enter into thy hart, then that there no enuy nor bus quietnes of mind, neither any private love have rule in thee: Foz the charitie of God Mal overcome at thinges, and that tilate and inflame al the powers of the foule. Therefoze, if thou bnoer flandelt aright, thou halt never tog but in me, and in me onely thou Mait .01.4

thalt have trult, for no man is god but God alone, who is above al thinges to be honour red, and in al thinges to be blelled.

That it is tweete a vetenable to ferue good

1976 Big The Cherric Chapter, which dishift

Dw that I speake agains to thee mp Lozde Jelu, a mot cealle. And I that fay in the eares of my lost! I mey Gov and king that is in hear uen. D howe great is the aboundance of the fweetenes, which thou hatte hidde and kept for them that dreade thee? But what is it then to them that love thee, and that with at their bart to ferue thee - verily, it is the bus speakeable swetenes of contemplation, that thou gened to them that love thee. In this Lozd, thou half moste she wed the swetenes of the charitie to me, that when I was not, thou madelt me, and when Jerred farre fro thee, thou broughtest me agains to serve thee, and thou commaundest me also, that I that love thee. D fountaine of toue everla-Aing, what that I say of thees howe mave I forget thee, that half bouchedfafe fo loningly to remeber mee Tthe I was like to have perithed, thou the wood the mercy to me as bone at that A coulde thinke and despres k.tiy. MINT. and

and half fent me of thy grace and lone about my merites. But what that I gene the a gaine for al this godnes: It is not geven to al men to forlake the worlde, and to take a folitarye life, and only to serve thee, and yet it is no great thing to serve thee, whom every creature is bounde to ferue. It ought not therefore to fæme any great thing to me to ferue the but rather it should sæme marnel and wonder to me, that then will bouchfafe to receaue so poze, and so buwozthy a creat ture as 3 am into thy service, and that thou wilt toyne me to the welbeloued feruantes. Lo Lozd, al thinges that I have, and al that Too thee feruice with, is thine; and yet thy awdnes is such that thou rather servett me, then I the: for lo, beaven and earth, planets and starres with their contents, which thou halte created to serve man, be ready at thy bidding, and do daylye that thou halte come maunded. And thou half also orderned auns gels to the ministerie of man. But above at this, thou half bouchediafe to serve man thy felfe, and half promised to gene thy felfe bus to him. What that I then gene to thee as gaine for this thousandfolde godnes: would to God that I might serue thee al the dayes of my life, or at the least, that 3 might one Sad ceases as nor ton united the same

dage be able to do the fagthful service, for thou art worthy al honour, feruice, prayfing for ever. Thou art my Lorde and my Bod, and I the poselt fernant, most bounde before al other to love thee, and prayle thee, aneuer ought to ware wery of the playfing of thee. And that is it that Jaske, and that I delire, that is to lay, y I may alwaye laude and prayle thee. Houchfafe therefore, moste merciful Lozde, to supply, that wans teth inme, for it is great honour to serve thee, and al earthly thinges to despite for the love of thee. They that have great grace that freely submit them selves to thy holye feruice. And they that finde also the moste Sweete consolation of the holy ghoste, & Chal have greatfreedome of spirit, that here foz-Take at worldly bulines, t choice a harde and straite life in this worlde for the name. D free and ioyful feruice of God, by the which a man is made free, holy, and also bletted in the light of God. D holye state of religion, which maketh a man like to aungels, pleas fant to God, dzeadeful to wicked spirites, and to al faythful people right highly commendable. D feruice much to be embraced, & alway to be defired, by whom the high god, nes is wonne, and the enerlatting tope and gladnes is gotten without ende.

Thomas a

The thirde

That the delives of the heart ought to be well examined and moderated.

of au di The ry. Chapter, 44000 119

MP sonne, sayth our Lozde, it behoueth the to learne many thinges that thou half not yet wel krned (what be they lozd?) that thou order thy delires and affections wholly after my pleasure, that thou be not a lover of thy felfe, but a belirous follower of my wil in al thinges. I knowe wel that be fires ofte move to this thing of to that: but confider wel, whether thou be moned prins cipally for mine honour, or for thine owne. If I be in the cause, thou thalt be wel contented, what soever 3 do with thee: but if as ny thing remaine in thy hart of thine own wil, that is it that letteth and hind zeth thee. Beware therfore that then leane not much to thme owne delire without my councel, lealthaply it repent the, and displease the in the ende, that first pleased thee. Query affection and belire of mans hart that fæmeth god and hely, is not foothwith to be folowco, not every contrarious affection of defire is not halfily to be refused. It is sometime right expedient, that a man refraine his af fections e defires, though they be good leaft happly by his importunitie he fal into bus come inochiat notive quietness quietnes of minde, or that he be a let to of ther, or be letted by other, and so faile in his doing: and sometime it behoveth he to ble as it were, a violence to our selfe, throughly to resilt and breake downe our sensual appetite, and not to regard what the slethe will or will not, but alway to take hede that it he made subject to the will of the spirite, and that it be so long chastised, and compelled to serve, til it be ready to althing that the soul commaundeth, and that it can learne to be content with a litle, and can delight in simple thinges, and not to murmure nor to grudge for anye contrarious thinges that may befal buto it.

Mowe we should keepe patience, and continually strine against al concupiscence.

in the in The nity Chapter in anning

peace as wanteth temptations, or as fæleth

gasa inn

tience is muche necessarye buto me, because of many contrarious thinges, which in this life daylye chaunce. I see wel, that how some of my lyfe be swithout some battaile and soowe. Dy some, it is true that thou sayest: wherfore, I wil not, that thou sæke to have suche

not

not some contradiction: But that thou troto and beleue, that thou hall found peace, whi thou half many troubles, 4 art proued with many contrarious thinges in this worlde. And if thou fay, thou mayest not suffer suche thinges, how that thou then fuffer the fyze of Purgatozy: Of two enils, the lefte enil is to be taken. Suffer therefore patiently the litle paynes of this world, that thou mayell hereafter escape the greater in the woold to come. Trowest thou, that worldly men full fer litle oz nothing? Des truely, thou halte find none without some trouble, thouh thou feeke the moste delicate persons that be. But percase thou sayest to me againe, they have many delectations, and followe their owne pleasures so muche, that they ponder but litle al their advertities. Wel, I wil it be as thou sapelf, that they have al that thei can defire, but howe long trowell thou that it that endure : Southlye, it that fodenly bas nish awaye as smoke in the agre, so that there that not be left any remembraunce of their topes passed, and yet when they lived they were not without great bitternes and griefe, for off times of the fame thing where in they had their greatest pleasure, receaued they after great trouble and payne, trightes quuq

only came that buto them, that for almuche as they fought delectations and pleasures inordinatelye, that they shoulde not fulfil their defire therin, but with great bitternes and forowe. D howe thorte, howe falle, and howe inardinate be al the pleasures of this world: Sothly, for oronkenthip and blind. nes of heart the wooldly people perceaue it not moz wil not perceaue it, but as dombe beaftes, for a little plefure of this corruptible life, they runne headlong into everlatting death. Therefore my sonne, go not after thy concupiscence, but turne thee lightly from thine owne wil. Delite thee in god, and fire thy love Arongly in him, & he hal geve thee the asking of thyne heart. And if thou wilt have confolation aboundantly, and wilt res ceave the lothfalt comfort that commeth of Bod, dispose thy selfe fullye to despise this world, a put from thee wholly al inordinate delecations, and thou thalt have plenteouls lye the comfort of God. And the more that thou withdrawest thee from the consolation of al creatures, the more (weete and bleffed confolations thalt thou receaue of thy creas toure. But sothly thou canst not at the first come to such consolations, but with heuines and laboure going before, thy olde custome wil

wil somewhat withstance the, but with a better custome it maye be overcome. The slesse wil murmure against the, but with servour of spirite it shall be restrained. The olde auncient engmy the seeme wil let the if he can, but with demont prayer he shall be driven awaye, and with good bodilye and ghosslye labours his way shalbe stopped, so that he shall not dare come night with the.

De the obedience of a meeke lubient, after the example of our Lozo Jelu Christe.
The ring. Chapter.

19 ion, fayth our Sauiour Chaille, the that laboureth to withdrawe him from obedience, withou weth him from grace : And he that fee keth to have private thinges, lefeth the thinges that be in common. If a man eart not gladly fubmit him felfe to his faveriour, it is a token that his fleshe is not yet fullye specient to the spirite, but that it ofte rebelleth and murmureth. Therefore if thou befire to ouercome thy felfe, and to make thy selbe obeye makely to the wil of the fpirit, learne first to obey gladly to thy superiour. The outward enemy is the foner onercom, if the inner man, that is the foule, be not fee bled not walted. There is none work, not any

ang more grauous enemy to the foule, then thy felfe. If thy flethe be not wel agreeing to the wil of the spirite, it behoveth thee therefore, that thou have a true despising and contempt of the felfe, if thou wilt pres uaple against the sleshe and bloud. But for almuch as thou yet louelt thy felf inozdinate lye, therefore thou fearest to resigne the wil wholive to another mans wil. But what great thing is it to the that art but duffe & nought, if thou subdue thy selfe to man for my fake, when I, that am almightie, & most high Gad, maker of althinges, suboued my felf mekelp to man for thy fake? I made my selfe moste mæke and most lowe of al men, that theu thousdest learne to overcome thy pride through my mekenes. Learne theres foze, thou ashes, to be tractable, learne thou earth and bull, to be make, and to belve the felfe buder every mans fote for my fake: learne to breake thine own wil, & to be fub. ied to al men in thine heart. Kife in great weath against thy selfe, a suffer not pride to reigne in the but thew thy felfe so litle and obedient, & so noughtie in thine owne light. that as the thinkes, al men may righteous ly go over the, and tread upon the, as byon earth oz clave, D baine man, what ball thou

to complayne. D thou foinle finner, what mayelf thou right coully fage against them that reprove the sith thou haste so oft offended God, and haste also so ofte deserved the paynes of hel? But neverthelesse, my eye of mercy hath spared thee, sor thy sout is precious in my sight, that thou shouldest thereby know the great love that I have to the and be therefore the more thankful to me againe, and gove thy selfe to perfect and true subject tion and makenes, to be ready in hart, pattently to suffer sor my sake thine own contemptes and despissinges, whense were they shall happen to fall unto the Amen.

Df the secrete and hid judgementes of God to be considered, that we be not proude of our god devest.

Devention sounded the subgement testerrible uppon me, and fillest my body t bones with great feare and decade: my soule also trebleth very soze, soz I am greatly assonied, soz that I se that heavens be not clene in the light, soz sith thou soundest default in angels, and spareout them not, what shal become of me, that am but vile t stinking carreyne. Stars fol from heaven, and I dust and ashes, what should

thould I prefumer Also some people that see med to have great worker of bertue, have fallen ful flowe. And suche as were fed with meate of aungels, I have feene after delyte in fluores meate, that is to lave file dellips pleatures. Tuberefore it may be wel favorand berifyed, that there is no holynes not awones in vs, if thou withbrish thy hand of mercy from by, not that no wisedome maye anaple bs, if thou Lozde governe it not i noz any Arength helpe, if thou cealle to preferue bs: no fure chastitie can be, if thou Lozde defende it not, not any fure theeping may pros fite bs, if thy holy watchfulnes be not prefent:for if we be forfaken of the, anone we be drowned and perither but if thou a little vilite bs with the grace, we anone live, and be lifte op agayne. The be bultable, bulelle thou confirme be, we be colde and oul, but if by thee we be Airred to fervoure of spirite. Dhowe makely and abjedly ought 3 there fore to inoge of my felfe, a how much ought I in my heart to despite my felfe, though I be holden never to god and holy in light of the world: and howe profoundly ought I to Submit me to the deepe and profound indges mentes, fith I finde in my felfe nothing els but naught and naught? D substaunce that PLETE 1.j. may

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Elve Tail may not be pondered. D Sca, that may not be layled in the and by the I finde that my substannce is nothing, and oner at naught: where is nowe the chadows of this wooldly glozy, and subere is the trust that I had in it: Truely it is vanished away through the depenes of the secrete and hidde Judge mentes boon me. What is fleth in the lighte how may clay glorifye him felfe against his makershow may be be deceased with bain pranfes, whose heart in truth is subject to Wood Al the woolde may not lift him by in to price, whom truth, that God is, bath perfeetly made subject buto him, noz he may not be beceaued with any flattering, that put beth his whole trult in God. For he feeth wel, that they that speake be bayne and mought, and that they that thostly faile with the founde of wordes, but the truth of God alway abidethoral nonominicolos, itsas nei

How a man hat order him felfe in his delires The roj. Chapter. dish mi athi

1 Conne, fayth our Souriour Chaiff, thus halt thou fay in everye thing that thou delireff. Lorderif it be the wil be it done as Jaske, and if it be to the peapling, be it fulfilled in thy name. And if thou la it god and profitable to me, geue me grace CHE!

crate to ble it to thy honoure. But if thou knowe it hurtful to me, and not profitable to the health of my soule, then take from me suche delire. Every delire commeth not of the holy gholfe, though it feeing righteous & god, for it is sometime ful harve to judge, whether a god foirit oz an enit moueth the to this thing or to that, or whether thou be moued of thine owne spirite. Many be decer ued in the ende, which firste seemed to have bene moned of the holy ghoste. Therefore with ozeade of Goo, and with mekenes of heart it is to delire and alke whatfoever commeth to our minde to be defired and ale ked, and with a whole forfaking of our felfe to commit at thinges to God, and to save thus; Hozde, thou knowest what thing is to me most profitable, do this or that after the wil, gene me what thou wilt, almuche as thou wilt, and when thou wilt. Do with me as thou knowest best to be done, and as it that please thee, and as that be moste to the honoure. But me where thou wilt, and free lye do with me in althinges after thy wil. Thy creature Jam, and in thone handes, leade me and turne me where thou wilfe, loe, I am thy feruaunt, rendy to al thinges that thou commannock, for 3 delire not to L.y. live

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live to my felfe, but to the Allould to God it might be warthilve and profitablye, and to thy honoure. Amen.

A prayer, that the wil of God be alway

mill der Mathebett Chapter, our out, sind

ADabenigne Lozo Jesu, graunt me the grace, that it maye be always with me, and worke with me, and personer with me buto the end. And that I may ever defire and wil that is most pleasaunt and acceptable to the. The wil be my wit, and my wil alway to folowe the wil, and beff ace coed there with. Abe there always in me one will and one defire with thee, and that I mai have no power to wil or to not wil, but as thou wilt or wilt not. And graunt me that A man ope to al things that be in the boolt, and for thee, to loue to be despised; and to be as a man buknowen in this world. Graunt me also about al things that can be befired, that I may roll me in the , and fully in the pacifye my heart, for thou Lord art the very true peace of heart, and the perfect rest of bos by and foule, and without the al thinges be greenous and buquiet. Wherefore, in that peare that is in thee, one high, one bleffed, t one endelle godnes that I alway rest me, so may it be. Amen.

That the very true folace & comfort is in goo

and the roll. Chapter. Battoener I may betire of thinke to my comfort, abide it not here, Sout I truft to have it hereafter: for if alone might have al the for lace and comfort of this worke, and might vio the delites thereof after mine owne bes are without anne, it is certaine, that they might not long endure: wherefore my foule man not fully be comforted, nor perfectly res freshed, but in God onely, who is the comfort of the pose in spirite, and the embracer of p mæke and lowly in heart. Abide, my foule. abide the promise of god, and thou shalt have aboundance of al gwones in heaven. If thou inordinatelye courte these godes present, thou thatt lofe the awones eternal. Haue therfore gods present in ble, and eternal in petire. Thou mayest in no maner be fattate with tempozal goo, for thou art not created so to ble them, as to rest the in them: for if thou alone haddelf al the godes that ever were create and made, thou mighted not therfore be happy and bleffed, but the bleffed fulnes and ful felicitie Candeth only in god, that hath made al thinges of nought. And that is not such felicitie as is commended of etanical enough the tent the amount of the

the folishe lovers of the worker, but fuch as and christen men and women hope to have in the bliffe of bequen, and as fome aboutlye perfons cleane and pure in heart formetime do talte here in this present life, whose connersation is in heaven. At worldy solace, e atmans comfort is vaine and thort, but that comfort is bleffed and fothfaff, that is percen ned by truth inwardly in the hart. A deucut folower of God beareth alway about with him his comforter, that is Jefu, and fayeth thus buto him: ADy Loed Jeft, I befeech thie that thou be with me in everyplace, and ca nerve time, and that it be to me a special for lace, glatly for thy love to want al mans for lace. And if thy folace want also, that the will and thy righteous proming and affaying of me, may be to me a finguler comfort, and a high folace. Thou thate not always be angree with me, neither thalt thou always thieate me Somanit be. Ameniacon minu!

That alour study and busines of minde ought to be put in God.

The rir. Chapter.

I fon, sayth our lozd to his servant, suffer me to do with the what I wil, for I know what is both a most expedient so, thee. Thou workest in many things

after thy kindly reason, and after as the after fection, and the worldly pollice Wirreth thes and to thou mayelf lightly erre and be deces ned. D Lozde, it is true al that thou fagelf, thy providence is muche more better for me, then al that I can do og fap of my felfe. Witherfore if may wel be lappe and verified, that he standeth very rafually that setteth nothis whole trult in the Therfore Hord, while my wit abideth fedfast and stable, do with me in al thinges as it pleafeth thee, for it may not be but wel al that thou coeft. If thou wilt, that I be in light, be thou bleffed, and if thou wilt, that The in barkenes, be thou also bleffed. If thou bouchfafe to come fort me, be thou highly bleffed. And if thou wilte, that I that live in trouble, and with out at comfort, be then in likewife muche bleffed. Py forme, fo it behoueth to be with the if thou will walke with mer as readye must thou be to suffer as to joy, and as glade ly be nædy and pose, as wealthy and riche. Lozde, I wil gladige suffer for the whatfoes uer thou wilt that fal opponme. Indiffes rentlye wil A take of thy hande goo and bad, bitter and finate, gladnes and foroide, and for al thinges that that befal buto me, hartily wil I thanke the Repone, Lorde, from finne, and I that neyther dreade death

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not hel. But not my name out of the bake of life, and it shal not grove me, what trouble soever befal byon me.

That at tempozal miseries are gladly to be borne through the example of Christe.

and have a father in Chapter of dammer of A D sonne, latth our Lozde, I descended from heaven, and for the health have 3 taken the miseries, not compelled therto of necessitie, but of my charitie, that thou thuls belt learne to have patience with me, and not to disoayne to beare the miseries and injetcheones of this life, as I have done for the: for from the first hours of my birth one to my death upon the Croffe, I was never without some sozowe or payne. I had great! lacke of tempozal thinges, I heard great cos plaintes made on me, I luffered benignelye many thantes and rebukes, for my benefites Freceauco bukinones, for my miracles, blasphemies, and for my true doctrine mas ny reproufes. D Lorde, forasmuche as thou wert founde patient in thy life, fulfilling in that moste specially the wil of thy father, it is fæming, that I moste weetched sinner beare me patiently after thy wil in althinges, as long as thou wilt, that I for mine owne health, beare the burden of this coze stand adapta radit aming hour coruptible

ruptible life: for though this life be tedious, and as an beaup burben to the foule, pet meuerthelesse, it is nowe through the drace made bery meritozious, and by crample of thee, and of the holy Saints, it is now made to weak persons more sufferable and clere, and also muche more confortable then it was in the olde lawe, when the gates of heuen were thet, and the ware thitherwarde was barke, and fo feive did couet to fæke it. And pet they that were then righteous, and were ordeined to be faued, before the bleffed pattion and death might never have come thither. D what thankes am I bounde there fore to pieloe to the , that so louingly haste bouchedfafe to thew to me, and to al faythful people that wil folow the, the very true and fragte way to thy kingdome. Thy holy life is our want by the patience we walke to thee, who art our head and governour. And if thou Lozde havdelt not gone before, and the wed by the way, who woulde have endeuoured him to have folowed & D howe many hould have taried behind, if they had not fiene thy bleffed examples going before? We be pet flowe and oul, nowe we have fæne and hearde thy fignes and doctrines: what thould me then have beene, if we had tolics. sæne क्रांतिक क

fene no fach light going before bee Truely, we thoulde have fixed our minde and love wholly in worldly thinges, from the whiche here vs Lord of thy great godnes. Amen.

The patient suffering of injuries and wrong gest, and who is truely patient.

mania nat Pichelpph. Chapter and with one

polimit, what is it that thou fue theft, wher coplained thou thus: scaffe, ceaffe, complaine no moze, confidering pallion, of the pallios of invitaintes, thou thalt welfe, that it is right little that thou fuffrest for me. Thou half not yet suffred to & sheding of thy blud, truely, thou half little luffred, in comparilo. of them that have fuffred to many things for me in time past, that have bene fo Arengly! tempted, fo granoully troubled, to manye mayes proned. It behoueth the therefore to remember the great greenous thinges that other have fuffred for me, that thou mayelt the more lightly boare thy little griefes: and if they seme not little to thee, loke thy impatience cause not that; but neucrtheles, when ther they be litle or great, Audre always to: beare them patiently without grudging or complayning, if thou may, s the better that: thou canst dispose thee to suffer the, & more wifes sill'mi

wiselier thou doest, and the more merit shalt than have, and the burden by reason of the and outtome and of the and wil that be the lighter. Thou halt never fap, I can not luf fer this thing of suche a person, not it is not for me to fuffer it a he hath done me great wrong, and layeth onto my charge that I never thought, but of another man Twil luffer as I that thinke. Suche maner savinges be not god, for they consider not the pertue of patience, noz of tohom it shalbe crowned, but they rather consider the perfons and the offences done buto them. Therefore be is not truely pacient that wil not fuffer but as much as he wil, tof whom he wil: for a true partent man forferb not of whom he suffereth, whether of his Dees late, or of his felowe that is egal unto him, or of any other that is buder him, nor where ther he be a god man and a holy, og an cuill man and an univorthy, but whenfocuer any advertitie or wrong falleth buto him what focuer it be, and of whom sever it be, and home ofte soeuer, he taketh al thankfully as of the hande of God, and accompleth it as ariche gifte, and a great benefite, D God, for he knoweth wel that there is nothing that a man may leffer for god that may palle with= 自由於於以

without great merite. We thou therfore res by to battail, if thou wilt have victory with out battaple thou mayest not come to the crowne of patience, and if thou wilt not fuffer, thou refuselt to be crowned. Where, fore, if thou wilt needely be crowned, relist Arongly, and luffer patiently, for without laboure no man may come to rest, noz with out battaile no man may come to bictorie. DLozde Jelu, make it possible to me by grace, that is impossible to me by nature: Thou knowelf wel that I may litle fuffer, and that I am cast downe anone with a litle aduertitie, wherfoze I befæche thæ, that trouble and advertity may hereafter for thy name be beloved and befired of me, for trues ly, to luffer, and to be vered for thee, is verye god and profitable to the health of my foule.

De the knowing of our owne infirmities, and of the mileries of this life,

The pry Chapter.

That knowledge against me at my durighteousnes, and I shat confesse to the Lorde at the bustablenes of my heart. Off times it is but a litle thing that casteth me downe, a maketh me dul and sowe to algod works, and somtime I purpose to stande stronglyes

Maring on a smile sure of Sur. 4 but

but when a little temptation commeth, it is to me great anguilbes and griefe, and fomes time of a right little thing, a greenous temptation riseth, and when I thinke my felfe to be some what furer, and that, as it seemeth, I have the higher hande, fodenly I feele my felfe nere hand overcome by a light temptas tion. Beholve therefore, and Lorde, beholve my weaknes and my frailnes, best knowen to thee before at other; have mercy on me. D Lozde, and deliver me from the filthy drens of Cinne, that my fæte be never fixed in the. Want this is it that ofte grudgeth me fore, E in maner confoundeth me before the, that I am so unstable and weake, and so frayle to relift my pallions. And though they draw me not alway to confent, pet neverthelette, their cruel affaultes be very greeuous unto me, so that it is in maner tedious to me, to live in such battaile but pet such battaile is not at improfitable to me, for thereby knowe the better mine owne infirmities, for Free wel, that furh wicked fantalies do rife in me much foner then they go awaye. But would to God, that thou molte arons gell God of Afrael, the louer of al faythful foules, wouldest bouchfafe to beholde the las bour and fozowe of me thy pozelf feruant, .oolgoud

on Bita

and that then wouldest affilt me in althings that I have to bo. Strength me low with hea neally Arength, so that the cive enume the fiende, may my weetched flethe, which is not yet fully subient to f spirite, have not power nor torothip over meragayntt whom I must fight continually, while I that live in this milerable life. But alas, what life is this, where no trouble nor milery wateth, where allo energy place is ful of mares and of mozi tal enimiese for one trouble or temptation going away, another commeth, and the first conflict yet buring, many other fodenly ryfe moze then can be thought. Powe may this tife therfore be loved that hath fliche bitternes, and that is subject to so many miseries? And howe may it be called a life, that being geth forth so many deathes, and so many ghostly infections : and yet it is beloned and muche delighted of in many persons. The world is oft reproved, that it is deceipful and baine, and pet it is not lightly forfaken, especially when the concupifcences of the flethe be luffered to have rule. Some things Airre a man to love the worlde, and seme things to despite it: the concupiscence of the flethe, the concupifcence of the eye, and the prive of the harte, Airre man to love the woz!de.

world a But the pagnes and mileries that folome of it, causeth hatred and tediousnes of it agayne. But alas for forome, a litle des lecation overcommeth the minde of them that be much let to love the world, and days ueth out of their bartes at bequenin befores, insomuche, that many accompt it as a loy of Paradile to live under suche sensible pleas fures: and that is, because they neither have fæne not fatted the sweetnes in God, not the iniparde gladnes that commeth of vertues. But they that perfectly defuile the moulde, and that frudy to live under holy discipline, be not ignoraunt of the beauenly sweetnes that is promised but o should livers; and therefor also howe accounting the world ere reth, and home greenously it is described in divers maners, among bemodul pienuit

Dome a man shoulde rest in God addient for the special party as a special production

The principal thanter, Sher Boue al thinges, and in al things rest thou my souls in the Lorde Bop, for he is the eternal rell of al Angels and Saintes. Geue me Lorde Jekus, this special grace for to reste

me in the above al creatures, above al helth and fayzenes, about al glozy and bonour, aboue all bignitic and power, aboue all 60L.80

cunning and pollicie, about al riches and craftes, abone al gladnes of body and foule. aboue alfame and papfing, aboue al fwetenes and confolation, above al hope and repromillion, above al merite and befire, a bour afaiftes and rewardes, that thou may ell acue or fende belive thy felfe, and about al iop and mirth that mans beart or minbe map take of fele: And also about al Angels and Archangels, and about the company of heavenly spirites, above al thinges biuble and invitible, and above at thing that is not thy felfe. For thou, DLorde God, art moste bell molt highest, molt mightiest, most suffirient, and most ful of goones: most Pweete, mole comfortable, mole farze, mole louing, motte noble, and motte glozious aboue al thing, in whom al godnes is together perfeetly and fully, hath beine and stal be. And therefore, whatformer thou geneft me belive thy felfe, it is litle and infufficient to me, for my heart may not reft, not fully be pacifyed but in the, fo that it aftendeth above al aiftes and also above al maner of thinges that be created. Dmy Lozde Jesu Christe mosse louing spoule, motte purelt louer and governoure of energereature, who that geve me winges of perfect libertie, that I maye flyc and voluer, abolic

bigh, and rest me in thee. D when that I fully tende to the, and fee, and feele how fwete thou art: when that I wholly gather my felf together in thee, so perfectly that I that not for thy love feele my felf, but the only about my felfe, and aboue at bodyly things, a that thou visite me in suche wife as thou doest villte thy faythfull lovers? Powe I ofte mourne and complaying the mueries of this life, and with fozow a woe beare them with right great beautnes: for many outl things happen dayly in this life, whiche oft times trouble me, and make me bery heavy, and greatly barken mine understanding. Thep hinder me greatly, and put my minde from thee, and so encomber me many waies, that I can not have free minde e cleane des are to the not have thy fwete imbrarings that to the bletter Saints be alway needent. Wherfore I believe the Lord Chaid Jefus that the fighings and the inwarde defires of my bart, with my manifolde delolutions, map some what move thee, a tircline the to heare me. D Jefu the light and brightnes of everlatting glozy, the toy and comfort of al chaitten people that are walking and labous ring as polgrimes in the wilbernes of this world, my hart cryeth to thee by Will believes 99.j. with:

without boyce, and my filence freaketh one to the, and faith thus, How long tarieth my loed god to come to me, verily 3 trust that he wel hostly come to me his posett fernant, and confort me, and make me topous & glad in him, And that he wil deliner me from al anguilh & fozow. Come lost come, for with out the I have no glad day, not houre, for thou art al my iop & glaones, without the my foule is barren & boyde. I am a wzetche, and in maner in pailon, and bonnoe with fetters, til thou through the light of thy grad cious presence bouchfafe to bilit me, and to refreshe mes to being me againe to libertie of spirite, and that thou bouchsafe to the we thy fauourable and louing countenance but tome. Let other fæke what they wil, but truly there is nothing that 3 wil fæke, noz that that please me, but thou my Lozd God, my hope & evertalling belth. I that not ceafe off pager til thy grace returne to me again, and that thou speake inwardly to my soule, and fay thus, Lo Jam here, Jam come to thee, for thou half called me, thy teares a the before of the harfithe meknes and the contrition have bowed me bowne, and brought me to thee, And I hal fay agapne, Lozde I have called that, and I have delyzed to have thæ,

the ready to forfake al things for the, thou first hast stirred me to seke thee. Wherefore be thou alway bletted that halt thewed fuch coones to me, after the multitude of thy mercy: Withat bath thy fernant (Lozd) moze to do of lap, but that he mæken him felf before the maiellie, and ever have in mind his owne iniquitie : There is none like to the Lozd, in beauen noz in earth, the workes be god, thy indgements be righteous, & by thy providence al things be governed. Where, fore to the whiche art the wisedome of the father, be everlatting top and glozy, and 3 humbly befeech the, that my body and foule, mp bart & toung, and al the creatures, may alway laude the, and blette the Amen.

Df remembring of the great and many: folde benefites of God.

Den mine hart, Lozd, into the beat holding of thy laws, & in thy commandements teach me to walk, gene me grace to knowe & to border the wil, and with great reverence

derstand thy wil, and with great reverence and diligent consideration to remember thy manyfold benefites, that I may from hence, forth yeld to the due thanks for the agains. But I knows and confess it for truth, that

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am not able to yeld to thee coviane than kinges for the least benefite that thou halte acuen me, for 3 am leffe then the leaft benefite that thou halfe genen. And when I beholde thy noblenes and wasthines, my fpi rite dreadeth and trembleth berre fore for the greatnes therof. Dlozd, al that we have in body and in foule, inwardly and outward lye, naturally of supernaturally, they be thy benefites, and thew the openly to be a bleffed and good benefactour, of whom we have recepued suche giftes. And though one bath receaved moze, and another lette, yet they al be thy giftes, and without the the leaft ran not be had: and he that hath moze receaued, may not rightfully glozify him felfe therin, as though he had gotten it by his owne merite, noz eralt him felfe aboue other, noz dife dayne other, noz despile his inferiours there foze: foz he is greatest and moste acceptable to the that least ascribeth to him selfe, and that is for suche giftes the more mæke and bewout, in yelding thankes to the for them againe. And he that through mickenes can bolde him felfe mofte vile, and most butwoz thy of alother, is the moze apt to recease of thy hande moze larger giftes. And he that hath receaued the fewer giftes, ought not there

to be envious against them that have receaued the greater, but rather he ought to lifte his minde bywarde to thee, and highly to laude and prayse thy name, that thou so liberally, so louingly, and so freely, without ascepting of persons, departest thy giftes among thy people; althinges come of thee, t therfore thou art in althinges to be blessed. Thou knowest what is expedient to be geuen to every person, twhye one hath lesse, and another more, it is not for by to reason or discusse, but to thee onely, by whom the merites of every man shal be discussed.

Witherfoze lozd, I accompt it foz a great bes nefite not to have many giftes, wherby outwardlye, and after mans judgement laude and prayling hould folowe. And over that, as me fæmeth, although a man consider and beholde his owne povertie, and the vilenes of his owne person, he ought not therfoze to take griefe, heavines, oz dejection, but ras ther to conceaue thereby great gladnes of foule: for thou hafte chosen, and bayly doest chose poze mæke persons, and such as be despised in the worlde, to be thy familier and housholde servauntes, witnes thy Apostles, whom thou madelf princes of al the world, M.iy. Which

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which neverthelesse were conversaunt as monge the people without complaynings or millaying, so make and simple without al malice and discease, that they toped to fuffer reproufes for thy name, fo farreforth, that such things as the world abhorreth and flyeth, they coueted with great defire. Thus it appereth, that there ought nothing so stuch to comfort and glad thy lover and hint that hath receased thy benefites, as that thy wil and pleasure in him be fulfilled after the eternal disposition of him from the begins ning, where with he ought to be so wel contented and pleased, that he would as gladly be holden leaff, as other woulde be holden molt, t as peaceful would be be, and as wel pleled in the lowest place, as in the highest: and as glad to be despised & abied, and of no name noz reputation in the world, as other to be nobler of greater : for thy wil, Lorde, and the honour of thy name ought to excel al thinges, and more ought it to please and comfact thy louer, then al other benefits geuen,oz that might be geven buto him.

Df four things that being peace into the foul. The rrb. Chapter.

MP sonne, now that I teache the the bery true way of peace and of perfect to bertie. bertie. D Lozde Jefu, do as thou layelf, foz that is right loyous for me to heare. Studge my fonne rather to fulfil another mans wil, then thine owne. Chose alway to have litle worldly riches, rather then much: fæke alfo the lowest place, and despe to be under or ther, rather then aboue, and couete always and praye, that the wil of God be whollye done in the Lo, such a person entreth sothe fallipe into the very true wave of peace and inward quietnes. D Lozde, this thoat leffon that thou halte taught me, conteyneth in it selfe muche high perfection. It is Chozte in wordes, but it is ful of centence, and fruits ful in vertue: for if it were wel and faythe fullye kepte of me, burelfulnes thould not so lightly spring in me as it hath done. Hoz as ofte as I fælemy felfe bnreftful, and not contented, I finde that I have gone from this lesson, and from this good doctrine. But thou Lorde Jelu, who half al thinges bnder thy governaunce, and always lovelt the bealth of mans soule, increase more grace in me, that I maye from benceforth fulfil thefe teachinges, and that I may do alway, that chalbe to the bonoure, and to the health of my fouls. Amen.

or nevery by garge of \$9,119.

asabta vi

The thirde

TA praper against euil thoughtes.

The.xxbi.Chapter. M Lozde Jesu, I beseiche thie be not farre from me, but come Choetlye, and helpe me, for vayne thoughtes have rifen in mine hart, and worldly dreades have trous bled me very foze, howe that I breake them downe thowe that I passe buhurt without thy helpe : I that go before thee, fayth our Lozde, and I shal drive away the pride of thy hart, then thal I fet open to thee & gates of gholly knowledge, and that thew to thee the privities of my fecretes. D Lorde, do as thou layelf, and then that fle from me at wicked fantalies, & truely this is my hope, and my onely comfort, to flee to thee in enes ry trouble, Aedfaltly to trult in the, inwards ly to cal to thee, and patiently to abyde thy comming, thy heuely confolations, which I trust that thostly come to me. Amen.

[A prayer for the clarifying of mans minde.

Larifge me, Lozde Jesu, with the clerenes of the everlasting light, and drive out of my heart al maner of darknes, and al vaine imaginations, sight strongly for me, and drive as way the enil beattes, that is to say, al my equil

wil and wicked concupifcences, that peace of conscience may enter and have ful rule in me, and that aboundaunce of lawde and prayling of thy name, may found continue ally in the chamber of my foule: that is to fap,in a pure and cleane conscience in me. Commaunde the windes and tempeltes of prive to cease, bid the sea of worldly coues tife to be in rest, and charge the north wind, that is to fay, the fiendes temptation, that it blowe not, and then halbe great tranquilis tie and peace in me. Send out thy light and truth of gholilye knowledge, that it mape hine boon the earth barreyne and day, and and sende downe thy grace from aboue, and there with annount my day heart, and gene me the water of inward denotion, to moille ther with the drines of my foule, that it may bring forth some god fruite, that that be lie king and pleasaunt to thee. Rayle by my minde, that is foze oppzelled with the heavy burden of finne, and lifte by my defire to the love of beauenly thinges, that by a taffe of the heavenly felicitie, it may lothe to thinke on any earthly thinges. Take me Lozde, and beliner me from the vile consolation of creatures, which must of necessitie shortlye perithe and fagle. Hoz there is nothing cres ated.

ated, that may fully satisfye mine appetite. Joyne me therefore to thee with a sure bond of heavenly love, for thou onely suffifest to thy lover. And without thee al thinges be bayne, and of no substaunce.

Chat it is not goo to learche curiously another mans lyfe.

The rrviy. Chapter.
Frome, sayeth our Lozde, loke thou be not curious in searching of anye other mans life, neyther

ow thou bulie thy felfe with those thinges, which do not belong buto the. What is this or that to thee followe thou me: What is it to the, whether this man be and or badeor whether he fage or do this or that ? Thou nedell not to answere for anos ther mans dedes, but for thine clone dedes thou must needly aunswere. Why then dos est thou medic where it needeth not 3 fee & knowe every man, and every thing boder & funne, I fee and beholve, and how it is with every person, what he thinketh, what he wil leth, and to what ende his worke draweth, is open to me. And therfore al things are to be referred to me. Leepe thy felfe always in and peace, and fuffer him that wil alwayes fearche another mans life, be as bufge as be wil

wil, and in the ende that fal boon him as he bath done and lapbe, for be can not deceaue me whatfoeuer he be. If thou admonifhe as mpe person for his soule health, loke thou bo it not, to get thee therby any name or fame in the world, nor to have the familiaritie or private love of any person, for suche thinges cause muche buquietnes of minde, and wil make thee also to lose the reward that thou houldest have of God, and wil bring great darkenes into thy soule. I woulde gladlye speake to thee my wordes, and open to thee the fecrete milteries of fraternal correction: yf thou wouldest prepare thy soule ready as gainst my comming, and that thou wouldest open the mouth of thy heart faythfully to me: Bethou prouident, wake diligently in prager, humble the felfe in every thing, and thou Chalt finde great comfort in God, and litle relitance in thy even chailten.

In what thing the peace of heart, and great test profite of man standeth.

hut of la The rrie. Chapter. noting grown

M Plonne, layth our Lozde Jelu, J layde to my disciples thus: Py peace J leave with you, my peace J geve you, not as the world geveth, but muche moze then it maye geve. Al men deure peace, but al men wit not

not do that belongeth to peace. Dy peace is with the mæke and milde in hart, and the peace that be in much pacience: if thou wilt beare me, and folowe my words, thou shalte bane great plentie of peace. DLozde what thal I do to coke to that peace? Thou thalk in al thy workes take goo heede what thou doest and sayest, and thou chalte set althy whole intent to please me, & nothing that thou couet or leke without me, and of other mens dedes thou thalt not judge prefumps tuoully, noz thou halt not medle with thinges that perteine not to thee, if thou bo thus it may be that thou thalt little or seldome be troubled:but nevertheleffe, to fele at notime any maner of trouble, noz to fuffer any hear uiues in body noz in soule, is not the state of this life, but of the life to come. Thinke not therfoze that thou half found the true peace whe thou feelest no grefe, noz that al is wel with thee when thou half none advertitie, noz that al is perfect for that everything cometh after thy minde. Poz yet that thou art great in gods light, or specially beloved of him, bicause thou half great feruour in de. uotion, great (weetnes in contemplation, for a true louer of bertue is not knowen by al these thinges, noz the true perfection of man

man Canbeth not in them. (Wherein them Lozder) In offering of a man with all his hart wholly to God, not feking him felfe, noz his owne wil, neither in great thing noz in smal, in time noz in eternitie, but that he as abive alway one, and yeeld alway like than kes to god for things pleafant & displeafant, waying them al in one like balance as in his love. Also if he be strong in God, that when inwarde consolation is withdrawen he can yet Airre his harte to suffer moze if Bod so wyl, and pet instiffeth not him selfe, noz pragfeth him felfe therefore, as holy and righteous: then he walketh in the very true way of peace, and then he may wel have a fure and a perfect hope and trult that he that fee me face to face, in everlasting toy and fruition in the kingdome of heaven. And if he can come to a perfect and a ful contempt and despising of him selfe, then shal he have ful habundance of rest and peace in the toy everlatting, after the measure of his gifte. Amen.

De the libertie, excellencie, and wozz

The.xxx. Chapter.

LDide it is the worke of a perfect man, not to sequester his minde from the beholding

Thethirde

beholding of heavenly thinges, and among many cares, to go as he were without care: not in the maner of an pole og of a desolate person, but by the special prerogative of a free mind, alway bufy in gods feruice, not. cleving by inordinate affection to any creas ture. I befeech thee therfoze my Lozd Jefu, molte meeke and merciful, that thou keepe me from the bulines and cares of the world, and that I be not overmuch inquieted with the necessities of the bodily kinde, not that The not taken with the voluptuous pleas fures of the world, and the fleth, and that in likewise thou preserve me from al hindes rance of the foule, that I be not broken with ouermuch heavines, forowe, nor worlding dreade. And by these petitions Jaske not onely to be belivered from fuch banities as the world befireth, but also from such miles ryes as greeve the foule of me thy fervant, with the comon malediction of mankinge, that is, with corruption of the bodily feling, where with 3 am fo greened and letted, that I mape not have libertie of spirite to be holde thee when I would. D Lozd God, that art (wetenes unspeakeable, turne into bit, ternes to me al fleshly delites, which would drawe me from the love of eternal thinges

to the love of a thoat and a vile delegable pleasure: Let not the fleshe and bloud ouer. come me, not the world with his thost glosp deceque me, no, the fiend with his thouland folde craftes supplant me, but geue me ghostlye strength in resisting, patience in fuffering, and constancie in perseuering. Deue me also for al worldlye consolations, the most swete consolation of the holy ghost, and for al flethly lone, fende into my foule the love of thy holy name. Lo meat, ozinke, cloathing, and al other necessaryes for the body be paineful and troublesome to a feruent spirite, which if it might, would alway reft in God, and in ghoffly thinges. Graunt me therefore grace to ble fuch bodily necels farges temperatly, and that I be not deceas ned with our much delire to them. To fo2= fake al thinges it is not lawful, for the bobis le kinde must be preferned, but to fæke fuperduous thinges, more for pleasure, then for neceditie, thy bolye lawe prohibiteth: for so the fleshe would rebel against the spirite. Witherfoze Lozd, I befeech thee, that thy hande of grace maye fo governe and teache me, that I ercede not by any maner of fus perfluttie. Amen. ich nach zonutsologische

among describing assist and a chair graphet

The thirde

That private love most letteth a man from God.

TThe.rrs.Chapter.

Plonne, laith our Lozde, it behos

neth thee to gene al for al, and no thing to keepe to thee of thine Jowne love, for the love of the felf more hurteth the, then any other thing in this worlde. After thy love, and after thine affection every thing cleaveth to the moze or leffe. If thy love be pure, fimple, and wel ordered, thou thalt be without inordinate affection to any creature. Touete therefore nothing that is not lawful for the to haus. and have nothing that mave let the from ghoffly frauayle, or that may take from the inward libertie of foule. It is meruaply that thou committelt not the felfe fullye to me with al thy heart, with al thinges that thou mapelf have or delire. Where art thou thus confumed with baine foroto 2 why art thou weried with superfluous cares ? Stande at my wil, and thou thait finde nothing that thal burt or hinder thee: but if thou feeke this thing or that, or wouldest be in this place or in that for thine owne profite, and for thine owne pleasure, thou thalt never be in rell, noz euer fræ from some trouble of minde: fo2

for in every place that be founde fomething that wil middle the Dranktop thinges. when they be had and greatly multiplied in the world, or not alway helpe mans foule to peace, but rather when they be despised and fully cut out of the love a dedre of the hart, and that not to be understand onely of golde and filmer, and other worldly riches, but als foof belyze of honours and praylings of the world, which thortly vanisheth and patteth away, as ooth the smoke with the winve: the place helpeth little if the spirite of fernour be away. Also the peace that a man netteth outwardely, shal not long stande whole, if it be boyce from the true inwarde peace of harte, that is to fage, though thou chaunge the place, get it that little amende thee, buleffe thou frande fledfaft in me: for by newe occasions that that dayly rife, thou Malt finde that thou half fled, and percale muche more perillous, and muche more grenous thinges than the first were.

A praper for & purging of mans soule a for heavenly wildome and the grace of God to be obtened and had.

The rrig. Chapter.

Onfirme me Lovde, by the grace of the boly ghost, a gene me grace to be strong p.j. inwards

inwardly in foule, and anomic out thereof al buprofitable busines of the world, and of the flethe, that it may not be led by butable defires of earthly thinges. And that I mayer beholde althinges, as they be, transitozy, and of thost abiding, and me also to no with thes for nothing under the Sun may long abides but al is vanitie, and affliction of spirite a howe wife is be that fieleth and buderstana beth this to be true that I have fayde. Gous me (Lozd) therfoze heavenly wifedome, that Amay learne to lieke thee, to find the and aboue al thinges to love thee and al other thinges to understande and knowe, as they be, after thooder of my wisedome, and nous otherwife, and gene me grace allo, wifelye to withdraw me from them that flatter me, and patiently to fuffer them that greve met for it is gret wifedom not to be moned with every blaft of words, nor to deue ear to him that flattereth, as both the mairmande. The way that is thus begon, that being him that walketh in it, to a good and a bleffed ending.

Tagainst the cuil sayings of detractours.

The errit. Chapter.

I sonne, saith our Sautour Chaist, thou shalt not take it to griefe, because some persons thinke eutl, og sag end

community

the, that thou wolvell not glavly beare, for thou thalt pet thinke worke of the felfe, and that no man is so evil as thou art. If thou be wel o20200 inwardly in thy foule, thou thalt not much care for fuch flying words. And it is no little wifedom, a man to keepe him felf in filence, e in god peace, when enil woods be spoken to him, and to turne his heart to God, a not to be troubled with mans judges ment. Let not thy peace be in the heartes of men, for what locuer they fay of the, goo or bab, thou art not therfore another man: but as thou art, thou art. Where is the true peace and glorie, is it not in me. Des truely: Therefore he that neither defireth to please man, noz dzeadeth not to displease him, that have great plentie of peace: for of inordinate loue, and vaine bread, commethal biquiet nes of heart, and unrelifulnes of minde.

Mowe almightie God is to be inwardly called buto, in time of tribulation.

The excity Chapter.

Depothy name be bletted for ever: that thou woldest this temptation that the pon me, a may not escape it, but of necessities am origen to sie to the, that thou wouch

lafe to helpe me, and to turne al into gholfly P.y. profite

The thirde

D Lorde, Jam now in trouble, and it is not wel with me, for I am greatly bered with this present passion. And now most best beloved father, what that I fap, I am now tas ken with anguithes and troubles on every five, faue me in this houre, but I trult that I am come into this houre, that theu shalt be lauded and prayled, when 3 am perfectly made make befoze the, that I am elerely delivered by the, be it therefore pleasaunt to the to between me. Hoz what may I mot finneful wretche do, or whither may Ino without the? Dive me patience nowe at this time in almy troubles: helpe me my loed nod, and I that not feare ne deead what troubles focuer fal voon me. And nowe ionat that I far, but that the will be done in me ? I have deferved to be troubled and areued, and therfore it behoueth that I fuf. fer as long as it that pleafe thee, but woulde to God that I might fuffer gladly til the furious tempetts were overpatted, and that quietnes of harte might come agavne. The mightie hande (Lozde) is Arong ynough to take this trouble from me, and to affwage the cruel allaultes thereof, that I doe not bts terly fayle, as thou half offtimes done to me before this time, and the more harde that it is to me, the more light it is to thee. And when Jam clerely delivered by thee, then that I say, This is the changing of the right hande of him that is highest, that is, the blessed Trinitie, to whom be in y, honour, and glory everlastingly. Amen.

De the helpe of God to be alked, and of a ful trust to recover through devout praper our former grace.

The rrrb. Chapter. IP sonne, I am the Lorde that sens beth comfort in time of tribulation, a come therfore to me, when it is not wel with thee. This is it that letteth thee most that thou turnest the over sowing to me, for before thou pray hartily to me, thou fækelt many other comforts, and refreshelt the fpirites in outwarde things. And therefore al that thou boest little anayleth thee, til thou eaust beholde and lee, that I am he that lendeth comfort to at that fauthfully do cal to me, and that there is not without meany profitable countagle, nor perfect res medie. But nowe take a good fricite to thee, and after thy troubles be thou comforted in me, and in the light of my mercy have thou ful fruit, for I am nere to the to helpe thee, and to reltoze the againe, not onely to like P.ig. arace

9 luif-

grace as thou haddelf first, but also to muthe moze, in great aboundaunce. Is there anye thing bard or impossible to mer or am & like to him; that fageth a thing; and doeth truots where is thy fayth: Stand frondy and perfenerantly in me, be fedfaff, abiding my page mile, a thou halt have comfort in fuch time as it that be most expedient for the sabine, as bide, and tary for me, and I that come fone, and helpe the. It is temptation that vereth that, a baine dread that feareth thee nuch. Wort what anapieth fuch feare of dream for thinges that perchaunce that never come, butthat the chostly enemy wold thou shoul dell batte forois byon forow. Beare therfore patiently the troubles that be prefent; and Deede not overmuche those that be to come: for it fuffifeth to enery bay his own malice. At in a bayne thing and unprofitable, to be heavy or glad for thinges, that perchaunce Mal never happe noz come, but it is the bus mablenes of man, that he wil be deceaned, & so lightly to folow the suggestion of the enes mie, for he careth not whether he maye becoine by true suggestion or by false, nor when ther it bedy love of thinges present, 102 by dreade of thinges to come. Therfore be thou not troubled neither drede but trust from lye 37.73 .W. It

the in me, a in my mercy have perfect hope, for when thou we nelt, that thou art right facte from me, ofte times 3 am right neere britathee: and when thou weenest that al is toli, then oft times fold with the greater remarbigt is not therfore at lost, though some thirt happen against the wil, and thou shalt mothering after thy outward fæling, neither that thou take any griefe to foze to hart duit that thou thalt have good trust to es frage it noz thou thalt not thinke thy felfe al inholly forfaken of me, though I fende the for a time forme beauties & trouble, for that is the facer way to the kingdome of heuen: condbiles, it is more expedient to thee, and to other of my fervantes, that re fometime be promed with advertities, then p pe have alwaylat thinges after your wils. I knowe the his thought ofman, e that it is much er nebient to the health of the foule, that he be left fantime to him selfe without ghostly fa uour of comfort, leaft haply he be rayled by into price, and thinke him felfe better then he is. That I have gene, I may take alway, and may restoze it again, when me that lift. When I geve a thing to ange person, it is mine owne that I have geven, and when I take it away againe, I take none of his: OHE Piin. fo2

so. 15 1 for every good gifte, and everye perfectives ward commeth of me If I fend to the trans ble 02 heavines, in what wife foewer it be? take it gladly, and dispain it not, neither let thy heart fayle the therein, for I may anou lifte the by againe, and turne thy hearings into great tope and ghollingladnes, And bes rily, I am rightcome, and muche to bedame ded and prayled, when I ow for with therige thou onderstange a right, and beholde the felfe truely as thou art , thou halt never be fo directly heavy for anye advertitie, but var ther thou Chalt to ye then in, and thinks it as the greatest gift, that I spare not to from ge the with such trouble and adversitie trop ? layde to my disciples thus ras my fatherior weth me I love pourand pet I fent them not forth into the world, to have temporal inies, but to have great battailes, not to have hor nours, but despites, not to be vole, but to las boz, not to reft, but to bring forth much goo figite in patience and god workes. Dy fon, remiber wel these words that I have spoke to the for they be true, a can not be denyed. How we hould forget al creatures, that we might finde our Creatoz.

The rrrbj. Chapter Dive, I have great næde of the grace, and

and that of thy great linguler grace, or that I may come thither, where no creature hal let may hinder me from perfect beholding of thæifge as long as any transitory thing holneth me, or bath rule in me, I may not flye fræly to the De coueted to five without let, that faide thus: With that gene me winges like to a done, that I maye flye into the bos some of my Sautour, and into the holes of his bleffed woundes, and reft me there! I fee ivel, that no man is more reliful, nor more liking in this world, then is that man, who alway bath his minde and whole intent by inarpe to God, and nothing defireth of the morld. It behoueth him therfore that would perfectly forfake him felfe, and beholve thee, to furmount al creatures, and him felfe allo, and through excelle of minde to fee & behold, that thou maker of all thinges half nothing among al creatures like buto the : and but a man be clerely delivered from the lone of creatures, he may not fully tend to his Cres atoz: And this is the gretest cause, why ther be so fewe contemplatives, that is to say, be cause there be so sewe, that willingly wil sequester them selves from the love of creatures. To contemplation is great grace required, for it lifteth by the soule, and raui-Meth

Land Bills

thed it by in wirit about it felle. And except a man be lift by in fpirite about him felfe, and be clearely beligered from afterentares. as in his love, and be verfeally & fully dritted to god, what focuer he cany of what former be bath, enther in pertue of cumping, it is but litle werth afore god. Therfore he was have but litle pertue, and long that he 196 will in parthly likings, that accounted and othing great or inorthy to be prayled, but outly doe, for al other things befores God are nought. and for nought are to be accounted. It is great difference betweene the willowine of a benout man lightened by grace, and the cunning of a fubrilland fluvious clerk, and that learning is nouth more noble & much more inorthy, that commeth by the influence and gracious gifte of Boo, than that that is gotten by the labour of thing of man, spany befire to have the nift of contemplation, but they wil not ble furbillings as be required to contemplation. And one great let of contemplation is that we stande to long in out warde lignes, and in lentible things, e take no bede of perfect mostifying our bedy to the spirite. I wote not howe it is no with what spirit we be led, not what we protend, too that he called spiritual persons, that we take 的特別的

take greter labour and fludy for transitory things, than we do to knowe the inwarde State of our owne foule. But alas for forow, anone as we have made a litle recollection to God, me renforth to outward things, and do not fearch our own confeience with our eramination, as the thould do, not the heeds not wher our affection resteth, ne we foroto not that our dedes be so enil and so unclens as they be. The people corrupted them felfe with fieldly burleunes, Etherefore folowed the great flod: and veryly when our inward affection is corrupted, it is necessarye that our deben folding ther byon he also corrupted, for of a cleane heart springeth the fruite of and life. It is oft times alked what bedes fuch a man hath done, but of what scale, of what intent be did theny is little regarded. inhether a man be riche, Arong, fapze, able, a god inziter, a god finger, oz a god labourer. is oftenguired, but howe pose he is in fpirite howe pacient and meke, howe benout. and holve in wardly turned to God, is little regarded. Pature holdeth the outwards deede, but grace turneth her to the inwarde intent of the dede. The first is oft deceived. but the seconde putteth her trust wholly in God, and is not deceyned. To get abrage out

Dowe

The thirde

Down we mould forlake our leffe, and thrust

The provide Chapter.

M forme, faith our Lozde, thou wait not have perfect libertie of minde, bulette thou wholly fortake thy felfe. At proprietaries, and allowers of them felues, at conetous persons, curious, baineglozious, and al runners about, and also such as seeke thinges fofte and beledable in this worlde, and not of Jelus Chailterofte farming, and grædily læking thinges that that not longe endure the as men fettred and bounde with charnes and have no perfect libertie not freedome of spirite, for al thinges that per rishe that be not incompation God. Hold wel in thy minde this thoat woode: Follake al thinges, and thou thalt finde al thinges, forfake couetife; and thou thalt find great reft. Beint webin thy minde that I have farbe, for when thou hafte fulfilled it, thou thatte ivel knowesthat it is true. Lowes this lecton is not one dayes worke, nor a place for chilbeen for in it is conterned the ful perfection of al religion. Also, my sonne, thou oughtest not to be turned from God, not to be anye thing discouraged from his service, when thou bearest the Arapte life of perfect men, but

but rather thou oughtest to be pronoked therby to higher perfection, and at least to defire in hart, that thou mightell come there to. But would to God thou were first come to this point, that thou were not a lover of thy selfe, but that thou wouldest keepe my commaundementes, and the commaundes ments of him that I have appoynted to be thy father spiritual: for then thou thousde please me greatly, and then al thy life thould palle forth in iog and peace. Abou halte pet many thinges to forlake, which unlesse thou can wholly forlake, thou thait not get that thou desirest. And therfore I counsagle thee, to buye of me bright thining gold, that is to lay, heapenlye wisedome, that despiseth at earthly thinges, and call fro the al worldly wifdome, and al mans confort, and althine owne affections, and that thou choice to have vile things and abject, rather then precious and high in the light of the worlde. But the true heavenize wisedome sæmeth to mange, to be vile and little, and wel night forgotten. Many can laye with their mouth that it is god, not to defire to be magnifyed in the worlde, but their life foloweth not their laying. And therfoze they delire it pais nily in their heart, but yet that is the precis

The thirde

ous margaret, and the high vertue that is his fromuch people for their prefumption, get it who so may.

IDf the buitablenes of mans harte, and that our final intent in al thinges will be to Bod.

The rriviis. Chapter.

Psonne, loke thou believe not thine owne affection, foz it chaunneth oft from one to an other. As long as thou livest thou shalt be clay to chaunge habilitie whether thou wilt or not, as no we glad, no we forowful, no we pleafed, no we displeafed, noto demout, no we bade nout, nowe luftie, nowe flouthful, now beaup, nowe lightsome. But a wife man that is wel taught in ghoftly trauaple, fanbeth stable in al fuch things, and forceth lite tle what he feeleth, noz on what side the winde of unstablenes bloweth, but al the intent and Rudy of his minde is, howe be may molte profite in bertue, and finally come to the most fruitful and most blested ende. By fuche a whole intent fully directed to God, may a man abide fredfast & Cable in him felf among many advertities, and the moze pure and the more cleane that his intent is, the more Kable Gal he be in every Corme. But alas enu

alas for forow, the epe of mas foule is anone variance, for it beholveth lightly delegable. things that come of the worlde, and of the Refbe rim fo muche that there is feldome found any person that is freand cleare from the benemous delire of hearing of some tar tes,02 of some other fantalies, and that by their owne fæking. In fuche maner came: the Jowes into Wethanp, to Wartha and to Mary Magdalen, not for the love of our losd. Jefus, but for to fée Lazarus, inhonche had rayled from death to life. Altherfore the eye of the soule is to be kept ful bright, that it be alway pure ocleane, and that it be aboug al palling things, wholly directed to god: the which graunt vs to ec. Amen. moust were

Mow our Lozd God fauoureth to his loued fweetly above al things, and in al things.

The rrrix. Chapter.

Ar Lorde God is to me al in al, and lith he is lo, what woulde I more have, or what can I more delires D this is a lauoury worde

and a sweete, to say, that our Lozde is to me al in ala But that is to him that loueth the word, a pot the world. To him that buders Andeth this word, is said inough, but yet to repeate it of is liking to him that loueth. A

perfore

may

may therefore more playnely freake of this. matter, and fay, Logo when thou art prefent to me, al thing is pleafaunt and liking, but when thou art absent, al thinges are are nous and greatly milliking. When thou tomest thou makest mine harte restful, and beingelt into it a newe loge, thou makelt thy lover to feele and understande the truth. and to have a true judgement in al thinges. and in al thinges to laude and prayle thee. D Lorde, without the nothing may be long liking noz pleafaunt, for if any thing thould be liking and faudury, it muste be through helpe of thy grace, and be tempered with the wicerie of thy wisedome. To him to whom thou favourelt wel, what that not faucur wel ? And to him that thou favourest not wel buto, what may be toyful or liking? But worldly wife men, and they that fauour fieldly belightes, faple of this wifedome. Foz in worlding wifedome is founde great banitie, and in flethly pleasures is enertalling death: and therefore they that followe the Lozde by despissing of the world, and by perfeat mostifying of their flethly luftes, be knowen to be very wife, for they be led from banitie to trueth, and from flethly liking to spirituall cleannes. To suche persons "thick

persons God sauozeth wonderous swete: F whatfoeuer they find in creatures, they referre it al to the laude and prayling of the Creatoure: for they fee wel, that there is great ofference betwirt the Creatoz and creature, eternitie and time Pand betwirte the light made and the light bumade. Des uerlatting light farre patting al things that are made, sende downe the beames of thy lightninges from aboue, and purifye, glab, and clarifye in me al the inward partyes of my heart. Duicken my spirite with al the powers thereof, that it may cleave fall, and be ionned to thee in ionful gladnes of gholls ly rauthings. D when that that bleffed hour come, that thou thalt visite me, and glad me with thy bleffed presence, so that thou be to me al in al ? As long as that gifte is not ge, uen to me, that thou be to me al in al, there that be no ful iop in me. But alas for forow. mine olde man, that is my fleshly liking, pet liveth in me, and is not yet fully crucifyed, noz perfeatly deade in me, foz get Arineth the delhe Arongly against the spirite, and moueth great inward battagle against me, and fuffereth not the kingbome of my foule to live in peace. But thou, god Lozde, that halte the lozoship over al the power of the 20mm de

D.j.

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The thirde

Sea, & doest as wage the streames of his slowinges. Arise and helpe me, breake downe the power of mine enemies, which always move this battayle in me. Shewe the greatenes of thy godnes, and let the power of thy right hande beglozifyed in me, for there is to me none other hope nor refuge, but in the onely my Lorde, my God: to whom be ion, honour and glory everlastingly. Amen.

That there is no ful furetie from temptas

The.xl.Chapter.

Ar Lozde sayeth to his servaunt

thus: Thou thalte never be fure

from temptation and tribulation in this life. And therfoze, armoure spiritual shal alway, as long as thou livest, be necessary for thee. Thou art among thine enemyes, and shalt be troubled a vered with them on every side, and but if thou vie in expery place the shield of patience, thou shalt not long keepe thee unwounded. And over that, if thou set not thy hart strongly in me, with a ready wil to suffer al thinges patiently sor me, thou mayest not long bear this ardoure, nor come to the rewarde of blessed Saintes. It behoveth thee therfore manly to passe over many things, and to vie a strong hande

hande against at the objections of the enes mye. To the ouercommer it promiseth ans gels fode, and to him that is overcome, is test much miserye. If thou sæke rest in this tife; howe then Halt thou come to the rest everlatting? Set not thy Offe to have rest here, but to have patience, and seke the true sothfast rest, not in earth, but in heaven, not in man, or any creature, but in God onely, where it is. For the love of God thou ough test to suffer gladly al thinges, that is to say, al labors, forowes, temptations, verations, anguilbes, needines, fickenette, iniuries, euil faginges, reprouinges, oppressions, confusions, corrections, and despilinges. These belpe a man greatly to pertues, these prove the true knight of Christe, and make redy for him the heavenly crowne, and our Lozde Hal yælde him againe enerlasting rewarde for his thort laboure, and infinite glozye for this transitory confusion. Trow elt thou, that thou thalt have alway spiritus al comfortes after thy wil ? Page, nage, my Saintes had them not, but manye great griefes, and divers temptations, and great desolations, but they bare al with great pas tience, and moze trufted in me then in them selves; for they knowe wel, that the passion D.y. ons

to get the glozy that is ozdeined for them in the kingdome of heaven. Will thou loke to have anone that, whiche others coulde not get but with great weepinges and labours? Abide paciently the comming of our Lozde, do manfully his bidding, he coforted in him, miltruft him not, nor go not backe from his feruice for paine nor for dread, but lay forth thy body and soule constantly to his honour in al god bodyly and ghostly laboures. And he shal reward the agains most plentedusly for thy god travayle, and shal be with the, and helpe the in every trouble that shal be fall buto the, So may it be Amen.

Agapust the vapue indgements of men.

and dread not the indgements of man, where thine owne conscience witnesseth the to be innocent and cleare. It is righte god and blessed, sometime to suffer suche sayinges, and it shal not be greenous to a make harte whiche trusteth more in God than in him selfe. Pany solke can say many thinges, and yet litle fayth is to be given to their sayinges, and to please almen it is not possible. For though Daule taboured at

all that he might to have pleased al people in God, and did to al men al that he coulde for their faluation, yet nevertheles he could not let, but that he was sometime indged of other. We did for the edifying and health of other as much as in him was, but that he should not sometime be judged of other, oz not be despised of other, he coulde not lette, wherfoze he committed al to God that knos weth al thing, and armed him felfe with pas tience and meeknes, against al things that might be untruely spoken agaynst him. And neverthelesse somtime he answered againe, lest that by his filence burte oz hinderance might have growe to other. What art thou then that dreadest so sore a mortal manithis day he is, and to mozowe he appeareth not, dread God, and thou thalt not nede to dread man. What may mã do with the in words or injuries the hurteth him selfe more than wee, and in the end he that not fle the judge ment of God, what soever he be. Have alway God before the eye of thy foule, & Arive not agagne by multiplying of wordes. And if thou seme for a time to suffer confusion that thou hast not deserved, disdayne thou not therefore, nor through impatience minime not thy rewarde, but rather lifte by thy barte

The thirde

hart to God in heaven, for he is able to belisher the from al confusion and wronges, and to rewarde every man after his desert, and much more then he can deserve.

De a pure and a whole fortaking of our felt and our owne wil, that we might get the freedome of spirite, and followe the wil of God.

The.riti. Chapter.

19 sonne, saith our Lozo, forsake thy felfe, and thou thalt finde me. Stand Without election, and without for lowing of thine owne wil, and also without al proprietie, and thou thalt muche profite in grace: and if thou wholly refigne thy felfe into my handes, and take nothing to the at gaine, thou thalt have the moze grace of me. D Lozde, howe ofte thal I resigne me buto thee, and in what thinges thal I forfake my felfe : Alwaye, and in every houre, in great thinges and in Imal : 3 ercept none, for in al thinges I wil finde the naked and verye poze, and boyde of thine owne wil: els how maiest thou be mine, and I thine, but if thou be clarely berefte within and without of thine owne wil. And the soner that thou canst being it about, so much the soner that it be better with thee, and the moze perfects lye

lpe and the moze clærely that thou canst do it, the moze fullye thalt thou please me, and the moze thalf thou winne. Some persons religne them selves buto me, but it is with some exception, for they trust not fullye to me, and therefoze they Audye to provide for them selves. And some at the beginning of fer them to me, but after, when any temptas tion commeth, they some thrue agayne to their owne wil, and to that, which they promiled to forfake, and therefore they profite litle in vertue. And truely fuch persons that neuer come to perfect clennes, and to free dome of heart, not to the grace of familiaris tie with me, but through a perfect forfaking of them selves, and through a dayly offering of them, and al that they have wholly to me, for without that maye no man have perfect fruition and bniting with me. I have fayde to the many times before, and pet I fage to the againe, for lake thy felf, and religne thy felfe wholly to me, and thou thalt have gret inward peace in me. Gene al foz al, and no thing keepe to thy selfe of thine owne wil, but stand purely and stably in me, and thou thalt have me, and thou thalt be so free in beart and in soule, that darkenes of conscie ence, noz the aldome of finne that ever have Diiy. power

power in thee. Endeuour thy selfe therfoze to get this freedome of spirite that I speake of, pray for it, studie for it, and alway befire in thy hart, that is to fay, that thou mayelf clerely be spoyled and bereft of al propertie, and of thine owne wil, and that thou beeing naked of al wo doly things, may it folow me that hong naked for the opon the croffe, and that thou maylt due to thy selfe and to al mozlolpe thinges also (as in thy loue) and bleffedly to line to me. Then if thou do: thus, al vanities, and al vaine fantalies, and al superfluous cares of the world, and of the fleth, that faile, and fade, and go away. Then also immoderate dread and inordinate loue thal ove in thee, and thou thalt bleffedly live in me, and I in thee. Amen.

Mowe a man shal rule him selfe in outward things, and how he ought to cal to God for helpe in al perils and daungers.

The. rlity. Chapter.

thus, Thou oughtest to take heede viligently, that in every place, in every deede, and in every outwarde occupation that thou doest, thou be inwarded by free in thy soule, and have the rule over

ouer thy felfe, and that al thinges be bnder the as in thy love, and thou not under the: but that thou be the Lozde and governoure ouer thy dedes, not as a feruant, or a bonde mā, but rather exempted as a true Hebzew, that is to fay, as a true chairen man, going into the number and into the freedom of the chilozen of God, which stand opon thinges present, and loke towardes thinges everlas Ging, and beholde thinges transitozye with their lefte eye, and things everlatting with their right eye: whom worldly gods can not drawe downe to the love of them, but they rather draw worldly godes to ferue, in fuch wife, as they be ozderned to of God, and as they be instituted to do by the high maker. of al thinges, which leaveth nothing inoz dinate in his creatures. Also, if thou Cande in every adventure, and doubt that that hap, pen to the, not to the judgement of thy outs warde apperance, but anone in every suche doubt thou entrest into thine owne soule by devout prayer, as Moyles did into the tas bernacle, to aske counsel of Goo, thou shalt heare anone the aunswere of our Lozde, which that instruct the sufficiently in many thinges, both present, and that are to come. It is read, that Poyles had always recourse

to the tabernacle of God, for boubtes and questions to be assoiled, and that he there as ked the helpe of God through denout prays er for the perils and daungers, as wel of him felfe, as of the people. So thuldest thou enter into the secrete tabernacle of thine owne heart, and there aske inwardly with good beuotion the helpe of God in al fuch doubtes & perils. We read that Jolua, and the chiloze of Israel wer deceaued of the Gabaonites, because they gave light credence to their fayinges, and did not first aske counsaple of God, as they thould have done, and so by the fayze wordes of the Babaonites, and thos rough a falle pitie, Josua and the children of Ifrael were illuded and greatly deceaued.

That a man hould not be importune in his bulines.

The.pliity.Chapter.

Waye the cause to me, and I shal weld bispose it so, the when time shal come. As bide mine o, dinaunce and derection, a thou shalt since thereby great profite and helpe. D Lorde, gladly wil I commit al thinges to therefore it is little that I can do so, my selfe. Thousand to God that I did not cleave to be sires

Gres of mozloly things, but of I might alway offer my felfe wholly to thy wil & pleasure. Mp fon, so it is good for the to do, for often times a man that truleth much in him felf. and in his owne wil, fetteth his mind much to being about this thing or that, as he defpreth: but when he hath attayned that he des fireth, then beginneth he to fæle al others wife of it then he did before : for the affection ons & delires of man be not alway one, but ofte brine a man from one thing to another. Therfore it is no smal thing, a man fully to forlake him felfe, though it be in right litle and smal thinges. Hoz truely, the very pers fection of man is a perfect denying, and a ful forlaking of him selfe, And suche a man is very fræ, and beloved of God. But the olde auncient enemy the fiende, which reliteth godnes al that he maye, ceasieth not longe from temptation, but day and night he mas keth græuous astaults, to sæ if he may catch any bnware person into his snare of beceit. Therfore wake ye, and praye, that ye be not deceaued by temptation.

That man hath no goones of him felfe, and that he may not rightfully glozifye him felfe in any thing.

The. rlv. Chapter.

DLozd,

Lozde, what is man, that thou bos est vouchelafe to have minde on him : D2 what hath he done for the, that thou wilt visit him with grace: And what may be complayne, althoub thou sometime forsake him? De what mave I righteously say, though thou graunt me not that I aske: Truely, I mave wel thinke and fay thus : 3 am nought, no? 3 have no godnes of my felfe, but in al thinges 3 am of my felfe al insufficient, and go to nought, e but if I be holpen of thee, and be inwardly informed and taught by the, I that be altogether flouthful, and to al thing bnprofitas ble. D Lozd, thou art alway one, ever thalt be one, alway god, alway righteous & holy, wel, righteoully and bleffedly disposing at thinges after thy wisedome: but I wzetche, that alway am moze redy and prone to evil then to god, am not alwaye abiding in one, for seven times be chaunged boon me. Denertheleste, it shal be better with me, when it that please the to put to thy belying hand, for thou only art he, that without man mays est belpe me, and so confirme and stable me in the, that mine heart thal not so lightly be changed from the, but that it may be whole ly fired in thee, & finallye to rest in the. And verily,

berilye, if I coulde cast awaye from me al mans comfort, eyther for getting of deuotion,02 for that 3 am compelled thereto of nes cellitie, for that I finde no comfort in man, then might I wel truft in thy grace to have of the new vilitations, and newe heavenly consolations: But I confesse it for truth, that I am buwozthy to have any such confolations, and I thanke thee, as ofte as anye god thing commeth to me: for al that is god commeth of thee. I am but vanitie, a nought befoze the, an unconstant man, and a feble, and therfore, wherof may I righteoully glos rifge my felfe, or why thoulde I loke to be magnifyed : Truely baine glozye is a peril lous fickenes, a grœuous pettilence, and a right great vanitie: for it draweth a man from the true ion that he fhould have in god, robbeth him clerely of al heavenly grace. Foz when a man pleaseth him selfe, he dis pleaseth thee, & when he velighteth in mans praylings, he is deprived from the true vertues: for the true fedfaft ion and gladnes is, to ione in thee, and not in him felfe, in thy name, and not in his owne vertue, noz in a nge creature. Therefore thy name be pray. sed, and not mine, thy workes be magnify, ed, and not mine, and thy godnes be alway blessed, so that nothing be genen to me of the

laude & prayling of man. Thou art my glory and the ioy of my hart, in the thal I be glorified, and alway thal I ioy in the, & in my celfe nothing, but in my infirmities. Let the Jewes seke glory among them selves, but I wil seke none but that is only of the, for al mans glory, al temporal honour, and al worldly highnes to thy eternal glory compared, is but as solishnes, & a great vanitie. D truth, D mercy, D blessed trinitie, to the be laude, honour, & glory everlastingly. Amen.

Mow al temporal honour is to be despised.

The. rivi. Chapter.

thou se other men honoured and exalted, and thy selfe despised and set at nought. If thou raise by thine hart to me in heaven, the despites of man in earth shall itse grewe the. D Lozde we be here in great darknes, and are some deceyued with vanities, but berily if I behelde my selfe wel, I should openly se, that there was never any wrong done to me by any creature, nor that I have nothing whereof I may righteously complayne. But sor as muche as I have oft single med, and greewously offended agaynst the, therefore al creatures be armed against me. To me therefore is due, consusion & despite,

to thee laude, honour, and glozy. And buleste I can bring my selfe to this poynt, that I would gladly be despised and forsaken of all creatures, and biterly to seme as nought in the world, I may not be inwardly pacified nor stablished in thee, nor spiritually be illumined, nor yet fully buited to thee.

That our trust is not to be put in worldly people.

The ribti. Chapter.

Plonne, if thou let thy peace with any person for thine owne pleas fure, or worldly frændshippe, thou thalt alway be bustable, and never thalte thou be contented; but if thou have alway recourse to the truth everlatting, that is God himselfe, then the death or going away of thy dearest frænde, whatsoever he be, shal litle greue the . The love of thy frend ought alway to be referred to me, 4 for me he is to be beloued, howe god and howe profitable fo euer he seme buto thee in this life. Without me frendship is nought worth, nor may not long endure, noz that lone is not true and clene that is not knit by me. Thou oughteft therfore to be so mortified in al suche affect tions of worldly men, that in as muche as

in the is, thou wolvest couete to be without al mans comfort. So muche a man draweth never to God, as he can withdrawe him felf from the worlde, and from al worldly coms fort: & so much the more he ascendeth higher to Bod, as he can descend lower in him felf, and as he can ware vile and abien in his own light. De that ascribeth any goones to him felfe, with standeth the grace of god, and letteth it to live in him, for the grace of the holy ahoste sæketh alwaye a mæke and an humble heart. If thou couloeft perfectly ans nihilate thy felfe, and wholly put out of thy heart al humane & create love, then Coulde 3(faith our Lozde) owel in thee with great aboundaunce of my grace. But when thou lokelt to creatures, then is righteoutlye drawen from the the light of thy Creator. Learne therefore to overcome thy felfe for the love of him that made thee like to him felfe, and thou thalt anone come to great aboutlye knowledge. Howe little soever the thing be that a man loueth, if he loue it ins ozdinatly, it hindzeth and letteth him greats lye from the true and perfect love that he Mould have to God.

That we should eschew bayne se=

The. ribiif. Chapter.

onne, farth our Lozde, let not

fayze and subtil words move thee, for the kingdome of heaven fans eth not in wordes, but in god bertuous works. Take hede to my wordes, for they enflame the harte, and lighten the bnderstanding, and bring in also compunes tion of harte for finnes past, and cause also oft times great beauenly comfort, fodenly to come into the foule. Reade never in any fcience, to the intent thou wouldest be ralled wife, but fluop rather to mostifie in thee all Kirringes of finnes, as muche as in thee is, and that that be more profitable to the, than the knowledge of many harde and subtill questions. When thou hast read and buder-Awde many boubtes, yet neuertheles, it bes houeth thee to come to one that is begining of al things, that is, God him felfe, and els thy knowledge that little anaple thee. I am he that teacheth a man cunning, and do give moze bnderstanding to mæke persons, than can be taught by mans teaching. And he to whom I speake, that some be made wife, and muche that he profite in spirite, when payne 10.j. and

The thirde

and wo that be to them that onely fæke for curious learning, taking little bede to the way to serve god. The time that come when Chaiff load of Angels, a mafter of al mafters thal appere to heare the letton of every creas ture, and to examine the conscience of every person, then that Jerusalem, that is, mans foule, be fearched with lanternes and lights of Gods high knowledge, and rightful judge mentes, and then also that be made open the dedes and thoughtes of every man, and all ercules and bayne argumentes that ceatte, and otterly be set apart. A am he also that sodenly at a poput illumine and lifte by a mæke soule, that it Walbe made able to take and to receive in short time more perfectly the true reason of the wisdome of God, then an other that Audieth ten peres in scholes, and lacketh meekenes. I teache without sounde of words, without divertitie of opin nions, without defire of honour, & without Arife and argumentes. And 3 am he that teach al the people to despile earthly things, to lothe things that be present, to sæke and to fauour eternal things, to fle honours, to beare paciently al eurl words & weakings, to put their trust wholly in me, nothing to couet without me, and about all thinges breno Cinglett).

beenningly to love me. And some folkes thes rowe an inwarde love that they have had to me, have learned many great thinges, and have spoken high misteries of my Godbead. Thep profite more in forfaking al thinges, then in Audying for highe and subtil lears ning. But to some men I speake common thinges, to some special thinges, to some I appeare (wetelp in lignes & figures, and to some I gene great buderstanding of Scrips ture, and open to them high fecret milteries, There is in bokes one boyce, and one lets ter that is read, but it enfourmeth not all persons alike, for I am within secretly his den in the letter, the teacher of trueth, the fearther of mans hart, the knower of thous ghtes, the promoter of god workes, and the rewarder of al men, after as my wifedome and godnes indacth them to have deferued, and none otherwife.

That we should not regarde muche out= warde things, not ponder but little the iudgement of man.

The. rlie. Chapter.

As some, it is profitable to the to be ignoraunt in many things, and to thinke thy selfe as dead to the worlde, and to whom all the worlde is crucified. And thou

The thirde

thou must also with a beafe eare let many thinges palle, as thou neither heard them, noz faw them, and to thinke on fuch things as that cause in thee an inwarde peace in soule. It is also more profitable to the that thou turne the eye of thy foule from things that displease thee, and to let every man hold his opinion therein as him fæmeth belt, ras ther than to Ariue agayne with frowarde wordes. And truely, if thou were wel flas bled in god, and beheldeft wel his indgement tes, thou shouldest lightly be content to be iudged of other, and to be overcome of other, as our Lozde Jesus was for thee in time of his pattion. D Lozd, fith it is true that thou fartt, what that become of vs that heede so much worldly things, and bewiepe so great ly a little tempozal loffe, and we labour and runne for worldly profit with al our might, but our spiritual profite and the health of our owne soules, we little regarde? Suche thinges as little oz nothing profiteth vs, is muche let by, but that that is most necessas rie to vs is nighe forgotten. For why: all men run gladly into outwarde things. And truely but they shortly turne back agayne, they that gladly rest stil in the, whiche in the end that be to them great peril and danger. TThat 13011

That men be not alway to be beleeved, for that they to lightly offende in words.

The.i. Chapter.

Dade sende me helpe in my trous bles, for mans help is litle worth. Dow oft have I not found frend, Whip where I thought I shoulde have founde it ? And how oft have I founde it, where I least presumed to have found it: wherfore it is a vayn thing to trult in man, for the true and sothfast trust and health of righteous men is onely in thee. Wletted be thou Lozd therfoze in al things that happen buto bs, for we be weake and bullable, lone deceived, and some changed from one thing to an other. Who may fo warely and fo als furedly keepe him felfe in every thing, but that sometime fal into some deceipt, or into some perpleritie : truely very fewe: but he that trusteth in the, that seketh the with a cleane hart, flideth not fo lightly from the. And if it happen him to fal into any trous ble oz perplexity, whatfoeuer it be, and how greeuous soever it be, he that anone eyther be delivered by thee, oz be comforted by thee, for thou never forfakelt him that trusteth in thee. It is right harde to finde so true and so faythful a freende that wil persever Pity. with

with his frænde in al his troubles, but thou Lozde art most faythful in al thinges, and like to the none can be founde. D how wel favoured that holy soule in ghostly things, that sayde thus, My minde is Cablished in God, and is fully grounded in Chaift. True. ly if it were so with me, the dread of man Mould not so lightly enter into me, noz os ther mens words thould not so some moue me. Who may forlie al things: or who may prevent al cuils that are to come? and pf things fozelæne do pet oft times great hurt, Withat that then those things do that be not foresæne: But why have not 3, wretche, better sæne to my selfer and why have 3 so lightly believed other mens layings ? truely for that we be but men, and that but frayle men, though we be estemed and thought of many to be as Angels in our conversation. Withom may I believe but only the? Thou art the trueth that decepueft no man, noz mayelt not be deceyned. And on the other side, every man is a lyer, weake, and unstable, and flibing molt especially in wordes, so that scarsely it may be believed that see meth openly to be true. Howe paudently therefore half thou warned us to beware of the lightnes of man, and that our familier doing feruans

feruantes may be our enimies, so that it is not to be believed, though one will fay, Lo here is thy frend, 02 there is thy frende, for 3 am taught with mine of me hurt: but would to God it might be as a warning to me, and not to my moze folly. Some fay to me, 15e, ware, beware, kepe close to thy felfe that 3 that thew thee. And when I kepe it close, and belæne it to be fecret, he can not be fecret in that him felf defired, but anone he betrayeth both him selfe and me, and goeth his way. From fuch tales, & from fuch buftable men, Lorde defende merthat I fal not into their handes, noz that I never commit any luche things. A true worde and a stable Lord geue into my mouth, and a deceitful toung drive farre away from me, for that I woulde not have done to my selfe, Jought to be ware that I do it not to other. D how god & how peaceful is it to kepe filence of other mens wordes and deedes, and not to gene ful credence til the trueth be tryed, and not to report lightly to other al that we heare or fæ, noz to open our bart fully, but to very few, and to sæke thee alway that art the beholder of mans hart, a not so be moved with enery flake of woodes, but to befire in barte that al thinges in vs inwardly and outs P.iiy. wardly

wardly may be fulfilled after thy wil, howe fure a thing is it also for the keeping of heavenly grace, to fice the conversation of worldly people at that we may, and not to befire things that seeme outwardly to be pleasaunt and liking: but with all the sturby of our harte to seke such things as bring in feruour of spirit, and amendment of life. It hath bene truely a great hurte to many persons, a vertue knowen, and over timely praysed: and contrariwise, it hath bene right prostable to some, a grace kept in silence, that is full of temptation and prive enuy.

That we shal put al our considence in God, when euil wozds be spoken to vs.

onne, sayth our Lozde, stande strongly, and truste saythfully in me. What be wozdes but winde they size in the ayze, but they hurt never a stone on the grounde. And if thou knowe thy selfe not gyltie, thinke that thou wilt suffer gladly suche wozds soz God. It is but a little thing soz thee to suffer sometime a hastie wozde, sith thou art not yet able to suffer harde strokes. But why is it that so little

litle a thing goeth so nigh thy heart, but that thou art yet flethly and carnal, and hedelt to please men moze then thou shouldest. And because thou breadest to be despised, thou wilt not gladly be reproued of thine offens ces, and thou fearcheft therefoze bufilpe, and with great studie how thou mayest be ercufed. But behold thy felfe wel, and thou halt fæ, that the worlde yet liveth in thee, and a vayne love also to please man. When thou refusest to be rebuked and punished for thy defaultes, it appereth euidentlye, that thou art not pet sothfastly mæke, noz that thou art not yet dead to the world, nor the world to the yet truely crucifyed. But heare my wordes, and thou halt not neede to care for the wordes of ten thousand men. Loe, if al thinges were sayde against thee, that might be most maliciously and untruely fayned as gainst thæ, what shoulde they hurt, if thou suffered them to overpasse and goe as waye? truely no moze then a frame under thy fote, tone heare of thy head they might not take from thee. But he that hath not a mans heart inwardlye, noz fetteth not Coo before the eye of his soule, is some moued with a charpe worde, when he that trusteth in me, and wil not stand to his owne judges ment.

ment, shal be free from al mans dreade, for 3 am the Judge that knoweth al fecretes: 3 know how every thing is done, and I know also both him that both the wronge, and him that it is done to. Of me this thing is wzought, and by Ing fufferance it is come as bout, that the thoughtes of mennes heartes may be knowen, and when the time commeth, I that judge both the innocent, and him that is giltie. But firste through my righteous examination I wil proue them both. The witnes of man ofte times deceas ueth, but my judgement alway is true, and that not be subverted. And howbeit it is som time hid, and not knowen, but to fewe, net it is ever true, and erreth not neither maye erre, though in the light of some persons it fameth not fo. Therefore in every doubt it behougth to runne to me, and not to leane much to thine owne reason, but with every thing that I that send thee to be content, for arighteous man is never troubled with any thing that I thal fuffer to fal onto him, info? much, that though a thing were bufruelye spoken against him, he shoulde not muche care for it, neither houlde be muche iove, though he were sometime reasonably ercus sed, foz he thinketh alway, that 3 am he that fears ment.

feracheth mans hart, that I indge not after the outward apperance: foz oft times it thal be founde in my light woathy to be blamed, that in mans light fremeth much worthy to be prayled. D Lorde God mosterighteous Judge, Aronge and patient, which knowell the fraultie and malice of man, be thou my Grength and whole comfort in al my necessities, for mine owne conscience (Lord) suffifeth me not, for thou knowest in me that ? knowe not. And therfore in every reproufe 3 ought alway to mæken my felfe, and pati. ently to luffer al thinges in charitie, after thy pleasure. Forgeue me (Lorde) as ofte as I have not so done, and geue me grace of greater sufferaunce in time to come. The mercy is more profitable, & more fure wave for me to the getting of pardon and forgene nes of my finnes, then a truft in mine own morkes, through defence of my barke conscience. And though I dreade not my conscience, yet I may not therefore instifre my felfe; for thy mercy removed and taken a way, no man maye be ixtifged, noz appere righteous in thy fight. White the communication 9(19) discuss ano abundi amplicant formation

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Now al greuous thinges in this life are gladly to be suffered, for winning of the life that is to come.

The.ly. Chapter.

Monne, saith our Lozde, be not broken by impatience, with the las boure that thou half taken for my fake, noz fuffer thou not tribulation, to cast thee in dispayze noz into bureasonable beauines oz anguish in any wife, but be thou comforted and Arengthed in every chaunce by my p20. miles and behelfs, for a am able, t of power to rewarde thee and other my fervauntes as boundantly moze then ye can thinke by des are. Thou halt not laboure long here, noz alwaye be græued with heavines: tary a while my promises, and thou thalt thortige læ an ende of al thy troubles. Dne hour that come, when althy labours and troubles that cease: & truely, that hour wil shortly come, for al is thort that passeth with time. Do therfore as thou doeff, labour bufily & faythfully in my vineyarde, and I that thoughly be thy rewarde. Waite, reade, fing, mourne, be fil and pray, and fuffer gladly advertity, for the kingdome of heuen is moze worth then althefe thinges, and muche moze greater thinges then they are. Peace Chal come one Daye,

daye, which is to me knowen, and that that not be the day of this life, but a day euerlas Aing, with infinite clerenes, Aedfalt peace, and fure reft without ending. And then thou thalt not say, Who shal reliver me from the body of this death, neither thalt thou neede to crye, woe is me, that my comming to the kingdome of heaven is thus prolonged. For death thal then be dettroped, and health that be without end, of body and soule, insomuch that no maner of bureffulnes that be, but bleffed ioge, and moste sweetest and fayzest companye. D if thou sawest the everlasting crownes of my Saintes in heaven, in howe great ioy and glozy they are, that sometime fæmed to be vile persons, and as men despis fable in the world, thou thouldest anone meken thy felfe lowe to the ground, and thouldest rather couete to be subject to al men, then to have souéraintie over any one pers son, and thou shouldest not desire to have mirth and solace in this worlde, but rather tribulation and payne, thou shouldest then accompt it as a great winning, to be defpifed and taken as naught among the people. Dif these thinges sauoured wel to thee, and depely pearced into thy heart, thou thouls delt not once dare complaine for any maner

The thirde

not al paineful thinges, and most greenous laboures gladly to be suffered for the ideas everlating? Pes verilye, for it is no little thing to win or lose the kingdome of heuen. Lift up thy face therefore into heaven, & behold how I and al my Saintes that be with me in heaven, had in this world great battail and consider, and now they toy with me, and be comforted in me, and be sure to abide with me, and to dwel with me in the kingdome of my father without ending. Amen.

De the day of eternitie, and of the mileries of this life.

in The lif. Chapter. 1300 30101

Biested mansion of the heavenly Citie, D moste clearest day of eternitie, whom the night maye not darken, but the high truth, that God is, illumineth and cleareth the daye, al-

way merve, alway fure, and never chauns ging his state into the contrarge. Would to God that this daye might once appere and shine upon us, and that these temporal thinges were at an end. This blessed day shineth to faints in heaven with everlasting brightness and clarity, but to us pilgrimes in earth it shineth not but a farre off, as through a mirrour

mirroure oz glasse. The heavenlye Citis zens knowe wel, howe joyous this daye is. But we outlawes, the children of Que, do weepe and wayle the bitternes and tedious. nes of this daye, that is, of this present life, thoat and euil, ful of forows and anguithes, where man is often times defiled with fin, encombzed with pattions, inquieted with dreades, bounden with charges, busied with vanities, blinded with errours, overcharged with laboures, vered with temptations, ouercome with delightes and vayne pleas fures of the weald, and grauoullye tomens ted, sometime with penurye and néede. D Lozde, when that the ende come of al these miserges, and when thal I be clærelye belis nered from the bondage of sinne-when that Jonely Lozde have minde on thee, and fully be made glad and mery in the ! when that I be free without letting, and in perfective bertie, without griefe of bodge and soules When that I have lad peace without trous ble, peace within & without, & on every fide Stedfast and sure ? D Lozd Jesu, when shal 3 Stand and behold the, and have ful sight and contemplation of thy glorge: And when shalt thou be to me al in al and when shal I be with thee in thy kingcome, that thou balte MATTER

halte oederned to thy elect people from the beginning. I am lefte here poze, and as an outlaw in the land of mine enemics. where dayly be battayles and great missoztunes. Comfort my exile, allwage my forow, for al my delire cryeth to thee. It is to me a greeuous burden, whatsoever the worlde offer reth me here to mp folace. I befire to have inwarde fruition in thee, but I can not ats tayne therto. I couet to cleve fast to heven lye thinges, but tempozal thinges, and paffis ons bumoztifped pul me away downward. In minde I woulde be aboue al tempozal thinges, but whether I wil oz not, I am compelled through mine owne default to be subject to my flethe. Thus I moste wzetched man fight in my felf, and am made grenous to my felfe, whiles my spirite desireth to be byward, and my flesh downew arde. D what fuffer I inwardly, when in my minde I beholde heavenly thinges, and anone a great multitude of carnal thoughtes enter into my soule: Therefore Lord, be not long from me, neither depart in thy weath from me thy feruant. Send to me the lightnes of thy grace, and breake downe in me al carnal thoughts. Send forth the dartes of thy love, and breake therewith al phantalges of the enemye.

enemize. Bather the wits and powers of my soule together in thee. Wake me forget at wooldly thinges, and graunt me to call a way, and wholly to despite al phantalies of finne. Delpe me thou cuerlasting truth, that no worldige vanitie hereafter have power in me. Come also thou heavenly sweetenes, and let al butternes of finne tipe farre from me. Pardon me, and mercifully foggeve me, when I thinke in my prayer of any thing, but of the : for I confelle for truth, that in time palt I have bled my felfe berye bultable therin, for many times 3 am not there, where I fand or fit, but rather I am there, where my thoughtes leade me, for there am 3, where my thought is, and there as my thought is accustomed to be, there is that that I love, and that oft times commeth into my minde, that by cultome pleaseth me best, and that most desireth me to thinke bppon. Wherefore, thou that art everlatting truth, layest: Where as thy treasure is, ther is thy heart. Witherefoze, if I loue heaven, I speake gladly of heavenly thinges, and of fuch thinges as be of God, and that pertain moffe to his honoure, and to the glozifying and worthipping of his holy name. And if 3 lone the world, I ion anone at worldly feli-D.j. citie.

citie, and forowe anone at his advertitie. If I love the flelhe, I imagine oft times that pleafeth the flethe, and if I lone my soule, I belight much to speake and to heare of thins ges that be to my foule health. And so what focuer I love of them, I gladly beare and freake, and beare the images of them oft in my minde. Blelled is that man that for the Lozde forgetteth al creatures, and learneth truely to overcome him felfe, and with the feruour of spirite crucifieth his flesh, so that in a cleane and a pure conscience he may offer his prayers to thee, and be worthy to baue company of bleffed Angels, al earthly things excluded from him, & fully let apart. Amen. flow flarent near wood routenacht

De the delire of everlasting life, and of the great rewarde that is promised to them that strongly fight against sinne.

The lift. Chapter.

I forme, when thou feelest that a besire of everlasting blisse is give but of the tabernacle of thy most tal body, that thou might clearely without shadow beholve my clearenes. Dpen thine harte, and with all the besires of thy soule, take that holy inspiration, type bling most exactly inspiration.

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large thanks to the high godnes of god that to worthily both to the, to beningly biliteth thee, to been mingly Ricreth thee, & fo might tely beareth thee by, that through thine owne burden thou fal not downe to earthly likings, and think not, that that defire come meth of thy felfe, oz of thine owne working, but rather that it commeth of the gifte of grace, and of a lonely beholding of god bpon thee, that thou mouldest profite thereby in mækenes & bertue, and that thou shouldest also prepare the to be redy against another time for battels that are to come, a the more furely to cleave to god with al the defire and affection of thy barte, and to Audie with al the power how thou maylt most purely and most denontly ferue him: and take beede of this common proverbe, The free both offe burne, but the flame both not affende with. out some smoke: So like wife belire of some men draweth to heavenly things, t yet they be not alfree fro the smoke of carnal affections, therfore they do it not alway purely for the honor & love of god, that they aske fo deliroully of him. Such oft times is thy defire that thou the west to be so importune, for that delire is not cleane & perfect of is mirte with thine owne comoditie. Alke therefore D.ti. not anne.

The thirde

not that is delectable and profitable to the. but that is acceptable anohonour to merfor if thou do wel, and judge aright, thou halt preferre my ordinaunce, and my wil, before al thy defires, and before al things that may be desired belide, me. I knowe wel thy ver fire. Thou wouldelt nowe be in libertie of the alozy of the formes of God: nowe the ex uerlafting house, and the heavenly countrep ful of iop and glozy belighteth thee muche, but that time cometh not yet, fer there it pet another time to come, that is to fap, a time of labour and of proufe. Then defire it to be fulfilled with the high godnes in headen, but thou maple not pet come therto. I am p ful rewarde of man, abide me till I shal come, and thou thalt have me to thereward. Thou art pet to be proued here byon earth, and moze throughly to be allayed in many thinges, some comfort that be geven to thee, but the fulnes thereof that not pet be graunted. We thou therfore comforted in me, and be thon Arong, as wel in dwing as in liffering thinges contrary to thy wil. It behos neth the to be clothed in thy blod, and to be chaunged into a newe man, and thou mult ofte times do that thou wouldest not do, and that thou wolvest do thou must forfake 3018 and

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and leave budone. That thalf please other that goe wel-forwarde, and that that pleafe the thal have no speede : that other men say that be wel heard, and that thou thalt fage, that be fet at nought. Dther that aske, and bave their asking, thou thalt aske and be denied. Other shal be great and have great laude and peaple of the people, and of thee no worde that be spoken. To other this office or that that he committed, and thou thalt be indged unprofitable in every thing: for these thinges and other like, nature wil murmure and grudge, and thou thalt have a great battagle in thy felfe, if thou beare them secrete in thy harte without complayning and missaying. Peuerthelesse, in suche thinges and other like my faythful servantes are wont to be proued, howe they can device them setues, and howe they can in al things breake their owne incles, and there is nothing that thou shalt næde so muche to onercome thyfelfe in, as to learne to be conteted not to be let any price by in the world, and to fuffer such things as be most contrary to thy wil, especially when suche things as in thy light sæme onprofitable be commaunded to be done. But (my son) consider wel the profite & fruite of al these labours, the D.iy. HOUR

The thirde

the thost ende, and the great reward, & then thou thalt fæle no græfe noz payne in al thy labours, but the most fluctest comfort of the holy ghost through thy god wyl, and for that litle wil that thou forlakelt here, thou thalt alway have thy wil in heaven, where thou halt have al that thou canst or mayes defire. There walt thou have ful possession of al godnes, without dread to lose it. There thy wil hal be ever one with my wil, and it Mal couete no Araunge not private things. There no man that relitte thee, no man that complayne on the, no man that lef the, noz no man that withstande the, but all thinges that thou can't deure Mal be there present, and that fulfill at the powers of thy soule buto the ful. There that I recloe glory for reprofes, and a palle of laude for thy heavines, and for the lowest place here, a seate in heaven soz ever. There that appeare the fruite of obedience, the labour of penaunce that tope, and the humble fubiecs tion that be crowned glozioutly. Bowe thee therefore meekly nowe bnoer every mans hande, and force little who farth this, or who commanneth this to be done. But with al thy Audy take beede, that whether the peclate, or the felow, or any other lower than

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than thou, aske any thing of the, 02 wil any thing to be done by the, that thou take it alway to the best, and with a glad wil studie to fulfil it. Let this man leeke this thing, and another that, and let this man eniop in this thing, and another in that, what soener it be, and let them be lauded and prayled a thousande times, but joye thou neither in this thing noz in that, but onely in thine owne contempt and bespising, and in my wil to be fulfilled, and whether it be by life oz death, that I may alway be lauded and bonoured in thee and by thee. Amen.

Dowe a man that is defolate, ought to offer him felfe wholly to God.

The. lb. Chapter.

Dide holy father, be thou bleffed noine and ever, for as thou wifte so it is done, and that thou doeff is alway wel: let me thy pozeft feruaunt & most buwozthy, toy in thee, and not in my felf, noz in nothing els belide thee, for thou lorde art my gladnes, thou art my hope, my crowne, my toy, and al my honoz. What hath thy servat but y he hath of thee, t that without his defert al things be thine, and 3 am poze, and have bin in trouble and in paying ever from my youth, and my foule D.iit. hath

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hath beine in great heavines with weeping and teares, and sometime it bath bene trous bled in it selfe through manifolde passions, that come of the world, and of the flethe. Witherfore Lord, I defire that I mave have of the the top of Inward peace, and I alke the rest of thy chosen children, that be fedde and nourished of thee in the light of heuenly comfortes, but without thy helpe I cannot come therto. If thou Lozd geue peace, oz if thou geue in ward tope, my soule shal be as none ful of heavenly melodie, & be devoute and feruent in thy landes and praylinges: but if thou withdrawe thy felfe from mejas thou halt sometime done, then may not thy feruant run the way of thy comaundemen. tes, as he did first, but then he is compelled to bowe his knees, and knocke his breff, for it is not with him, as it was before, when h lanterne of thy ghoftly prefence thone bpon his head, and that he was defended bnder the shadowe of thy mercye from al perils and daungers. D righteous father ever to be pragled, the time is come that thou wilte thy servaint be proved. And righteouslye is it done, that I now that fuffer somewhat for the now is the hour come that thou halt knowen fro the beginning, that thy feruant foz

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for a time thuld outwardly be fet at naught, and inwardly to live to thee, and that he thould a litle be despised in the sight of the world, and be broken with passions & sicken nes, that he might after rife with the into a newe light, and be clarified, and made glozious in the kingdome of heaven. D holye fas ther, thou halte orderned it so to be, and it is done as thou hafte commaunded: this is thy grace to thy frende, to fuffer, and to be trous bled in this world for thy lone, howe ofte fo euer it be, of what person soeuer it be, and in what maner soever thou suffer it to fal bnto him: without thy counfagle and prouis dence, noz without cause nothing is done bpon earth. Dh, it is god to me Lozde, that thou half mækned me, that I maye thereby learne to know thy right cous indgements, t put from me al maner of prefumption and highnes of mind. And it is very profitable to me, that confusio bath covered my face, that I may learne therby to fæke foz helpe & fuc cour to the rather then to man. And I have therby learned to dreade thy secrete & terris ble indgements, which scourgest the rightes ous man with the finner, but not without equitie and inffice. I peeloe thankes to thee, that thou halte not spared my fins, but halte punithed

punished me with scourges of lone, and hat fent me forowes and anguithes within and without, so that there is no creature buder beauen that may comfort me, but thou Lord god the heavenly leach of mans foule, which Brikeft and bealeft, and bringeft a man nigh unto bodily death, and after restozest him to health agayne, that he may therby learne to know the littlenes of his owne power, and the moze fully to trust in thee. Thy biscipline is fallen byon me, and thy rod of co2. rection bath taught me, and bnder that rod 3 wholly fubmit me, arike my backe and bones as it that please thee, and make me to bowe my croked wil buto the wil, make me a meke and an humble disciple, as thou half sometime done with me, that I may walke al after thy wil. To thee I commit my felfe, e al mine to be corrected, for better it is tobe corrected by the here, then in time to come. Thou knowest al thinas, a nothing is hidde from the that is in mans conscience. Thou knowest things to come before they fal, and it is not nedeful that any man teach the oz warne thee of any thing that is done bpon the earth. Thou knowest what is speedeful for me, and howe much tribulation belpeth to purge the rest of sinne in meido with me after CMIL N.

after thy pleasure, and disdayne not my sinful life, to none so wel knowen as it is to thæ. Oraunt me Lozde that to know, that is necellarie to be knowen: that to love that is to be loved: that to prayle, that highly bleafeth thee: that to regarde, that appeareth precious in thy fight, and that to refuse that is vile before thee. Suffer me not to iudge after my outwarde wits, noz to geue sentence after the hearing of bucumning men, but in a true judgement to discerne things visible & inutable, & aboue althings alway to fearche and folowe thy wil & pleas fure. The outwarde witnes of men be ofte deceived in their indgementes. And in like, wife, the louers of the worlde be occepued through louing only of vinble things. What is a man the better, for that he is taken better etructy nothing. Fox a deceitful man deceiveth an other, a vagne man decepueth an other, and a blinde and feeble creature deceiveth an other when he exalteth him, and rather confoundeth him then prayleth him. For why? how muche soever a man be in light of God, so muche he is, and no moze, fayth the meeke S. Fraunces, how holp and howe vertuous soeuer he be taken in light of the people. And and the united and annual as

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That it is goo, that a man geue him felfe to mæke bodilp labours, when he fær leth not him felfe disposed to high workes of denotion.

The loj. Chapter.

AP fonne, thou mayelf not alway ffand in the high feruent defire of bertue ne in the highest degree of contemplation, but thou must of necessitie through the corruption on of the first sinne somtime descend to low. er things, and against the wil, & with great tedioulnes, to beare the burden of this com ruptible body: for as long as thou bearest this body of death, thou must nædes fæle fome tediousnes and griefe of heart, & thon thalt oft-times bewepe and mourne the burben of thy flethly fælings, and the contradice tion of thy body to thy foule, for thou mayeft not for the corruption therof perfeuer in fpi ritual Audies, & in heavenly contemplation as then wouldest do, and then it is god to the to five to make beatly labours, 4 to ers ercife thy felfe in god outwarde workes, & in a ftedfaff hope and truft to abide my comming, and my new hevenly vilitations, and to beare thy crile, and the daynes of thy hart patiently, til thou thalt be vilited by me as gaine, and be delivered from al tediousnes & bus

chal make the forget al thy former labours, and to have inwarde rest and quietnes of soul. Malasso lay before the the slorishing medowe of holy Scripture, and thou shalte with great gladnes of heart in a newe blessed feeling, sele the very true understanding thereof, and then quickly shalt thou run the way of my commaundementes, a then shalt thou say in great spiritual gladnes. The passions of this worlde be not sworthy of them selves to bring us to the sove that shal be shewed us in the blisse of heaven, To the which bring us our Lorde Jesus. Amen.

That a man that not thinke him felfe woz= the to have comfort, but rather to have so= rowe and payne: and of the pro= fite of contrition.

The.1vy. Chapter. Docthy to have

thy consolation, no, any spiritual visitation, and therfore thou doest righteously to me, when thou leavest me nædy a desolaterfor though I might wæpe water of teares like to the Sea, yet were I not worthy to have thy consolatio, for I am worthy to have nothing but sorow and payne, for I have so grævouslye and so ofte

oft offended thee, & in fo many things greats. ly trespalled against thee, Theerfore I mave ivel fap and confesse for truth, that I am not mosthy to have thy lefte confolation. But thou Lord benigne and merciful, that wilter not the workes do peritie, to thewe the greatnes of thy goones in the bellels of thy mercy, aboue al my merites or befert, boeft vouchfafe sometime to comfort me thy fere uaunt moze then I can thinke or deuise. Thy confelations be not like to mens fas bles for they be in them selves sothfast and true. But what have I done Lozd, that thou wilt bouchfafe to geue me any beauenlye confolation: I knowe not that I have done ange thing wel as I houlde have done, but that I have bene prone and ready to finne, and flow to amendment. This is true, and I can not beny it: for if I wold beny it, thou Chouldell fand against me, & no man might defend me. What have I then deferued, but hel and everlatting fire: I confesse for truth, that I am worthy in this world of thame & despite, and that it becommeth not me to be conversant with denout people. And though it be grauous to me to lay thus, yet (fith the truth is (o) I wil confesse the truth as it is, and openly wil reproue my felfe of my bes faultes, ena

faults, that I may the rather obteine of the mercy and forgenenes. But what mave I then say Lorde, that thus am giltie and ful of confusion? truely I have no mouth noz tonge to speake, but only this wood: Thave simed Lorde, I have sinned have mercy on me, fozgeue me, and fozget my trerpalle, fuf. fer me a litle, that I may weepe a waile my finnes: or that I passe hence to the lande of darknes concred with the Madow of death. And what doest thou lood aske most of suche a weetched finner, but that he be contrite, and mæken him felfe for his an, for in true contrition and mæknes of heart, is founde the very hope of forgevenes of finne, and the troubled conscience is thereby clered, & the grace before lost is recovered agaynet Man also is thereby defended fro the weath to come, and almightie god, and the penitent foule mete louingly together in holy killing ges of heavenly love. A make contrition of heart is to the Lozd a right acceptable Sar crifice, more sweetly sauduring in thy fight, the burning incence. It is also the precious opniment, that thou wolvest spoulde be shed bpon the bleffed fæte, for a mæke and cons trite heart thou never despisest. This cons modification and reasons now teller

The thirde

trition is the place of refuge, from the drede and wrath of the enemy, and therby is walk thed and clensed, whatsoever is before missione, or that is defiled through sinne in any maner.

That grace wil not be mirt with love of worldly thinges.

The loiy. Chaptet.

P sonne, grace is a precious thing, t wil not be mirte with any private lone, noz with worldie comfortes. At behoueth thee therefore to calte awaye al lettinges of grace, if thou wilt have the gratious gifte thereof. Chose therfoze a secrete place, and love to be alone, keepe the from hearing of vaine tales and fables, and offer to God devout prayers, e praye hartily, that thou mailt have a contrite hart, a pure coscience. Thinke at the world as naught, and preferre my feruice before al other thinges, for thou mayelf not have minde on me, and ther with al delite thee in transitory plesurs. It behoueth the therfoze to withozawe the from thy derest frendes, and from al thine acquaintaunce, and to fequelter thy minde wholly fro y inozdinate delire of al world lye comfort as much as thou mayelf. Thus prayed S. Peter, that al Christen people might

miabt hold them felues as Arangers, and as vilarimes bpon earth, for then they thould not fet but litle paice by the comfort therof. D how fure a truft that it be to a man at his beparting out of this world, to fele inward. ip in his foule, that no worldly love, nor yet the affection of no pasting or trasitory thing bath any rule in him. But a weake feeble verson newly turned to God, may not so lightly have his hart severed from earthly liking, noz the beattly manknoweth not the frædome of a man that is inwardly turned to god. And therfoze if a man wil perfectly be spiritual & ghoffly, he must aswel renounce strangers as kinsfolke, and specially before al other, that he be most ware of him selfe. for if he ouercome him felfe perfeatly, he that the foner overcome al other enimies. The most noble and most perfecte bidozie, is, a man to have the victorie of him felf. We there foze that holdeth him felfe so muche subiect. that the sensualitie obeyeth to reason, and reason in al things obeyeth to me, be is the true overcommer of him felfe, and the Lood of the worlde. But if thou couet to come to that poput, thou must beginne manfally, and fet thy are to the rote of the tree, a fully to cut away, and to destroy in the al the ininformation of the same of R.J. 1. 1020 inate

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ordinate inclination that thou halle to the selfe, or to any private or material thing, for of that vice that a man loueth him felfe in ordinatly, wel nigh dependeth at that ought aroundly to be deltroyed in man. And if that be truely overcome, anone that folow great tranquilitie and peace of conscience. But forasuuche as there be but fewe that labour to bye to them selves, noz to overcome them selves perfectly, therfore they lie bil in their flethly fælings and worldly comfortes, and may in no wife rife by in spirite abone the felues: for it behoueth him that wil be fræ in heart, and have contemplation of me, to mostifye al his enil inclinations that he hath to him felfe, and to the worlde, and not to be bounde to any creature by any inozor nate of private love, and assemble it and red

Df the dinerlities and diners mouings betweene nature and grace.

The lix. Chapter.

I fon, take god heede of the motivous of nature and grace, for they be bery subtil, and muche contrary the one to the other, and hardly may they be known asonder, but it be by a sholly man, that through spiritual grace is inwardly lightned in soule. Caery man definitione godnes, and pretendeth somewhat

of awdnes in alhis wordes and dedes, and therfore brider pretence of godnes many be deceaued. Pature is wyly, and ful of deceit, and beaweth many to her, whom the often times frareth and decequeth, and ever bebolooth her owne wealth, as the ende of her worke. But grace walketh fimply, without pecepte, the veclineth from al enil, the preteneth no aple, but al thinges the both purelye for god in whom finally the refleth. Pature wil not gladly dye, noz gladlye be oppzeffed or ouercome, neither wil the gladye be bus per other, ne be kept in subjection: but grace Audieth howe the mave be mostified to the worlde, and to the flethe, She relifteth fenfualitie, the læketh to be subjecte, the destreth to be overcome, the wil not ble her owne lis bertie: The loueth to be holven bnoer holve discipline, and coueteth not to have lozdship ouer anye one creature, but to line and to stande always boder the dreads of BDD, and for his love is alway readie to bow her felfe mækely to euery creature. Pature las bozeth for her owne profite and aduantage, and muche beholdeth what winning commeth to her by other. But grace beholveth not tohat is profitable to her felfe, but what is profitable to manye. Pature receaueth gladire R.u.

gladly honour and reverence, but grace referreth al honour and reverence to got. Pas ture breadeth reprovings and despiling, but grace joyeth for the name of God to fuffer them both, and take them when they come as special gifts of Bod. Pature loueth toles nes and flefhly reft, but grace can not be idle without doing some god dede, and therfore the fæketh gladly some profitable labours. Dature delireth fapze thinges and curious, and abhorreth vile thinges and groffe: but grace delighteth in meke and fimple things, the despiseth not harve thinges, not refuseth not to be glad in pope olde clothing and ample garmentes. Pature beholdeth glad ly thinges tempozal, the joyeth at worldly winnings, is beaup for worldly leftings, and anone is moved with a tharpe worde, but grace beholdeth things everlatting, and fru-Meth not in thinges tempazal, noz is not troubled with the lotte of them, noz the is not graned with a frowarde worde, for the hath large her treasure in God, & in abostly things which may not perilb. Pature is co uetous, and more gladly taketh tha geneth, and loueth muche to have property and priuate things: but grace is pityful and liberal to'the poze, the fleth finguler profite, the S. William is

is content with little, and indgeth it moze bleffed to gene then to take. Pature inclineth to the lone of creatures, to the lone of the flethe, and to vanities and runnings as bout, and to fee newe things in the world: but grace draweth a man tothe love of gov. and to the love of vertues, the renounceth at creatures, the flyeth the worlde, the hateth delyzes of the flethe, restrayneth libertie and wandzings about, and escheweth asmuch as the may to be fæne among recourse of people. Pature bath gladly some outwarde so. lace, wherin the may faylably delight in her outwarde wittes: but grace fæketh onely to be comforted in Coo, and to belight her in his godnes above al thinges. Pature doth al things for her owne winning and fingus ler profite, the may do nothing free, but hos peth alway to have like profite or better, or laude of fauour of the people, and coueteth muche that her deedes and works be greatty ponozed and prayled: but grace læketh no tempozal thing, noz none other rewarde for her hyre, but onely God, the wil no more of tempozal godes then that neede for the getting of the godes everlatting, and careth not for the vayne prayle of the worlde. Pas ture logeth greatly in many frænds & kinf-K.iy. folkes.

folkes, and is glozifyed muche of a noble place of birth, & of her noble blond & knikes the loveth with mightie men: the flattereth riche men, and is merve with them that the thinketh like to her in noblenes of p world: but arace maketh a mã to lone his enemies. the hath no vaide in worldip frendes, the regardeth not the noblenes of kynne, ne the house of her father: but if the moze vertue be there, the favoureth more the pore then the riche, the bath more compattion of an innocent then of a mightie man: the toyoth ever in truth, and not in fallehoo, and all wave comforteth god men more and more to profite and growe in bertueignd gmones. and to fæke daylye more higher giftes of grace, that they may through goo bertuous morkes be made like to the fonne of Godi Dature complaymeth anone for wanting of a right litle thing that the moulde havel or for a litle worldly beamines, but grace beareth gladly al nædines and wantinges of the weald. Pature inclineth al thinger to her felfe, and to her owne profite as much as the maye: the argueth for her felfe, and Ariveth and fighteth for her felfe: but grace rendzeth al thinges to God, of whom al thinges do flowe and spring orignallye. dennist. She

She accribeth no godnes to her felfe, nozi neclameth of her felfe : the thriveth not , nog preferreth her opinion before other mensi but in every fentence the submitteth ber mækly to the eternal wisdom & judgement of Wood Pature courteth todinoin & to here new feeret thinges, the wil that her workes be thewed outwardine, and wil have experience of many thinges in the worlde by ber outwarde wittes, the defireth also to be knowen, and to do great thinges in the worlde, whereof lande and prayling maye folowe, but grace careth not for anye ne we thinges, noz for any curious thinges whatsoener they be: for the knoweth wel, that at fuch vanities commeth of the corruption of Cinne, and that no neive thing mave longe endure byon earth. She teacheth also to re-Araine the outward wiftes, and to eschewe al barne pleafure and outwarde the wing, and mækly kæpeth fecrete thinges, that in the worlde were greatlye to be meruayled and pragled. And in everye thing, and in every science the sæketh some spiritual pros fite to her felfe, and laude and honoure to almightie God. She wil not, that her god dedes, noz ber inward deuotio be outwards ly knowen, but most desireth, that our Lozd K.iiy. Appredi

thinges fræly of his high excellent charitie. This grace is a light supernatural, and a spiritual gifte of. Dod, and it is the proper marke and token of elect people, and an earliest peny of themser lasting life, for it raises the love of heaver lasting life, for it raises the love of heavenly thinges, and of a fieldly liver maketh an heavenly person : and the more that nature is oppressed and overcom, the more grace is given, and the soule those rough newe gratious visitations is daylyed resomed more a more to the image of. God.

De the corruption of nature, and the worz=

The.ix.Chapter.

Lozde, whiche halte made me to thine image and likenes, graunt me this grace that thou halte thewed to me to be so great and so necessary to the health of my soule, that I may overcome this weetched nature, which draweth me alway to sin, and to the losing of mine owne soule. I feele in my sleshe the lawe of sinne sighting trongly against the

law of my spirite, which ledeth me as a theal

or bonoman to obey to fenfualitie in manye

thinges, and I maye not relift the pallions

thereof,

thereof, but if the grace on affilt me therein. Thank therfore great nede of the grace, and that of the great aboundannce of the grace. AF Thould overcome this weetched nature. which alway fro my youth bath bene ready and prone to lin For after that nature was vitiate and vefiled by the finne of the firste man Moam, the payme therof descended into al his posteritie, to that that nature, which in the first creation was god and righteous, is nowe taken for and corruption, lo faire forth, that the motions that are notice lefte unto nature, ozawe man alwaye unto cuil. And that is for this reason, for that the litle Arength and mouing to goones, that yet remanneth in it, is as a litle sparcle of fyze, that is his and sucrhilled with albes, that is to lay, the natural reason of man, which is ababout belapped ouerhilled with barkes nes of ignozaunce, which neverthelelle hath power pet to moge betwirt god and bad, & to the we the distance and Diversitie betwirt true and falle. Howbeit that through weaks nes of it felfe, it is not able to fulfil al that it approacth, no, bath not lith the firste linne of Adam the ful light of truth, no; the fwetnes of affections to God as it had firste. Of this it commeth, most merciful Lozd that in

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my inward manthatis in the realon of my soule. I delyte me in thy lawes and in thy teachinger, such important they are god, and righteous, and holy and that al finn is evil; and to be fled and lesche web; and yet in my antward man thatis to far, in my fleship feling. A ferne the law of Cane, when I obere rather to fensus bitie them to reason. And of this it foloweth alfor that Hivil god, but to perfourme it without the grace I maye not for weakoner of my felfe. And sometime A purpose to domining and dodes, but so that grace wantetb that shoulde below me. A goe backward and a plin repaining a know the way to perfection and how a Mould do. I for it embently shots for that I am so opposited with the hong burden of this coarupt bodge of finne, Algestill, and rifeinot to perfection DLozd, bow notestary therfore is the grace, to me, to begin well to continue well and to end incl. for without the Z may nothing do that god is D heavening grace, without lubom our merites are nought Augusth, nou the giftes of nature nothing to be pondred, neither craftes of riches any thing to be need garded, mos beautie, Arength, wit nos eles quence nothing maye anaple, come thou booth and belpe me. The giftes of naturo be THE

be common to god men and bad, but grace and love are the giftes of elect and chosen people, wher by they be marked a made able and worthy to have the kingdome of heven. This grace is of suche worthines, that nevther the gifte of prophecies nor the working of miracles, noz pet the gift of cunning and knowledge may nothing availe without it, ne get fayth, hope of other vertues be not acceptable to the without grace & charitie. D bleffed grace, that maketh the poze in spirite to be riche in bertue, and him that is richeim worldly goves maketh meke and loine in heart, come and bescende into my foule, and fulfil me with thy ghoffly comfor tes, that it fayle not, not faynt for werines and dipnes of it selfe. I beseeche thee Loide, that Imag finde grace in thy light, for thy grace that fuffile to me, though 3 bo wante that nature delireth. For although I be tempted and bered with troubles on energ side, pet shal I not niede to decade, whiles thy grace is with me: for the is my firength, the is my comfort, and the is my countable and helpe , the is Aronger then al mine enemyers and wifer then al the wifest of this worke. She is the mayltres of truth, the techer in viscipline, the light of the bart. the

the comfort of trouble, the driver awaye of heuines, the avoider of drede, the nourither of devotion, and the bringer of swete teares and devoute weepinges. What am I then without grace, but a dree stocke to caste as way. Graunt me therfore, y thy grace maye prevent me and follow me, and that it maye make me ever busye and diligent in god workes but o my death. So may it be. Amen.

That we ought to forlake our lelle, and to folow Christ by bearing of his Crosse.

The:ipj.Chapter. e My sonne, as much as thou eanst, go out fro thy felfe, and fro thine own wil, so much as thou mayelf enter into me: and as to delire nothing outwardly beingeth peace inwaroly into mans foule, fo a man by an inwarde forlaking of him felfe iorneth him to god. I wil therfoze, that thou learne to have a perfect foglaking, and a ful religning of thy lelf into my hands, without withlaying and complayning, and that thou folow me: for 3 am the way, 3 am the truth, and I am the life. Wlithout a ware no man maye go, and without truth no man maye knowe, and without life no man may live. I am the way which theu oughten to got, the truth which thou rughtest to beleue, and the

the life which thou walt hope to have. 3 am the wave that can not be befiled, the truth which can not be decepued, and the life that never that have ende. I am the wave motte Arapte, the truth molte perfect, and the life moste sothfast. A blesteddife, and a life bue made that made al thinges. If thou divel and abide in my wave, thou thalt know the truth, and truth that beliver thee, and thou thalt come to everlatting life. If thou wilte come to that life, kepe my commaundemens tes, If thou wilt knowe the truth, belieue my teachinges, If thou wilt be perfect, sel al that thou halte, If thou wilt be my Disciple, forfake thy felfe, If thou wilt have the bleffed life, despise this present life, If thou wilt be eralted in heaven, mæke thæ here in earth, And if thou wilt reigne with me, beare the Croffe with me: for truely, onelye the fervauntes of the Crosse that finde the life of bleffednes, and of everlasting light. D Lozde Jesu, foralmuche as thy wave is narowe and Arapte, and is also muche des spised in the worlde, gene me grace to beare gladly the despisinges of the morloe. There is no feruaunt greater then his Lozde, noz any Disciple about his matter. Let thy fer uaunt therefore be exercised in the waves, fo2 2011

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for therin is the health and the very verfect tion of life: whatforuer I reade of heare befive that way, it refresheth me not, noz des lighteth me not fully. Dy fonne, forasmuche as thou knowest these things, and hast read them al, thou had be bleffed if thou fulfil them. De that hath my comandements, and keepeth them, he it is that loueth me, and I that lone him, and I that thew my felfe buto him, and that make him litte with me in the kingdome of my father. Lozde as thou halk fand & promised, so be it bone to me. I have taken the croffe of penance at thy band, and I that beare it buto my beath, as thou haft put it to me to do. Foz the life of every god man is the croffe, and it is also the way and leader to Paradife, and now it is begonne, it is not lawful for me to go backe fro it, ne it is not behoueful for me to leave it. Have Done therefore my welbeloued brethren, go ive forth together, Jelu thal be with us, for Jefu we have taken this croffe, for Jefu let bs persever, and he that be our helpe, that is, our gupde and leader. Lo our king goeth before bs, that that fight for bs, folowe we him ffromgly, dreade we no perils, but be we reas or to the Arongly with him in battaple, that we put no blot into our glozy, noz minishe not

not dur remarde, by flying cowardly away from the croffe.

That a man that not be overmuch cast into heavenes, though he happen to fal inco fome befaultes.

Theilitichmier out in minis

An fonne, patience and mekenes in abs nerlitie, please me moze, then muche confolation and benotion in prosperitie. Willy arte thou so heavy for a little morde fappe of bone agapult thee? pf it had bene more, thou thouldest not have bene moued ther with, but let it nowe overpalle, it is not the first, and it that not be the last if thou live long. Thou art manful inough as long as no advertitic falleth to thee, and thou canft wel give counsaile, and wel canft thou comfort and Arengthen other with the wor des: But when advertitie knocketh at thy dwze, thou faylest anone both of counsayle and ffrength. Beholde wel therefore thy great fraultie, which thou half dayly experience of in little obieces. Peuerthelesse, it is for thy ghoffly health that suche thinges and other lyke be fuffered to come unto thee. Purpose thy selfe in thy harte to do the best that lyeth in thee, and then when suche tris bulations thall happen to fal buto thee, although

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Solar Miles

although it grove thee, yet let it not inholly overth20w the no2 let it not long tary with the And at the least suffer it paciently, als though thou may not luffer it gladly. Mozes over though theu be loth to heare such thins ges, and that thou feele great indignation therat in the hart, pet thault the felfe bowne lowe in thine owne light, and fuffer no inozdinate word paffe out of thy mouth loberby any other might be burt, and then al fuch indignation that be anone affuaged & fone appealed in thee. And then also that which before was taken to so great beauines to thee, that anone be made (wete e pleafaunt in thy fight. Foz yet live 3 (farth our Lozd) redy to belye thee, and to comfort thee, more then ever 3 did before, if thou wilt wholly truft in me, and devoutip cal for help to me. We quiet in harte, prepare thy felfe pet to more sufferance. For it is not al lost though thou feele thy felfe oft troubled oz greenoufly tempted. Thinke thou art a man, and not God, a fletbly man, and no Angel. Howe mayelf thou alwayes be in one fate of bertue, when that wanted to Angels in heaven and to the first man in Paradife, the which Awde not long? Jam he that rayle by them that be loss inful to health and comfost, and thole lifte them by to be stabled in the sight of my Bodhead for ever. Lorde, blessed be thy holye word. It is more sweeter to my mouth them honge combe. What shoulde I do in al my troubles and heavines, if show diddes not sometime comfort me with thy wholsome sometime comfort me with thy wholsome so sweete wordes? Therefore it shal not force what trouble or adversitie I suffer here for thee, so that I maye in the ende come to the porte of everlasting health. Gene me a god ende and a blessed passage out of this world; have minde on me, my Lorde my God, and direct me by a straite and redy way into thy kingdome, I belieth the Amen.

That a man that not fearthe the judge mentes of God.

The.lrity.Chapter.

My sonne, beware to dispute of highe matters, and of the secrete indgements of God, why this man is so lest and so stake of God, and whye this man is taken to so great grace: why also one man is so muche troubled, and another so greatly administed. These thinges overpasse al mans know ledge, so to serch gods indgement no mans reason may suffise, not yet his disputation. Thersoze, when the ghostly enemy stirreth

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thee to fuch thinges, or if any curious men aske of thee such questions, answer with the prophet David, and fay thus, Lord thou arte righteous, and thy indoments are true, and be instifted in them selfe, thy indgementes are to be dread, Pnot to be discussed by mans wit, for they be to mans wit incomprehens fible. Beware also that thou fearth not, noz reason not of the merites of Saints, whiche of them was holyer then other, or which of them is higher in heaven. Suche queltions oft times nourithe great Arifes and bup20. fitable reasonings, and procede of pride and barneglose, wherby enur frzingeth and dife cention: that is to lay, when one laboureth to prefer this Saint, and another that. And truely a delire to knowe fuch things rather displeaseth Saints then pleaseth them. Foz 3 (farth our Lorde, am not God of bifcention and frife, but of bnitie and peace, the which peace Canoeth rather in true mæke. nes, than in exalting of them felues. Some men be moze firred to love this Saint of that, and that with much greater affection, but truly that affection is oft time moze ras ther a manly affection, than a godly. Am not I he that have made al Saints: pes truely: and over that I have given them grace, and mai man

Thate genen them glozy: I knowe all their merites, prevented them with the sweets nes of my bleffings, I knewe my elect and chosen people before the world was made, have chosen them from the world, they have not chosen me, a called them by my grace, a drew them by my mercy, I led them through temptations, I fent them inward comforts, Agave the perfeueraunce, 3 crowned their patience, I knowe the first man and the lafter I love them at with an inestimable love. Thus Jam to be prayled in all mp Samtes, and about al thinges to be blef. fed and honoured in all, and in every of them whom I have so gloziously magnified and predeffinate without any merites in them going before. Therefore he that despiseth the teast of my Saintes, both no honour to the greatest, for I have made both the lette and the moze, and he that dife prapfeth any of my Saintes, he difprapfeth me and other of my Saintes in the kings dome of heaven, for they be al one, falle buis ted and knit together in one fure bonde of perfect charitie. They feele al one thing, and they will al one thing, and they loue altogether al into one thing, and they lone me much moze then the felues, oz their own S.y. merites, V Andrews

Amae,

enrioudy of fur merites, for they be rapt about themselnes, and be drawen from their owne love, and wholly be turned into my lone, in the which they rest by eternal fruition. There is nothing that may turne them from my loue, noz that may thout them bown out of their glozy, for they be ful of eternal trueth, and burne inwaroly in foule with fire of everlafting charitie, that never wal be quenched. Let al them cease therefore that be carnal and beattly, & that can not lone but private iope, to fearche the state of my blessed faints in heaven, for they put away, and adde to their merites as they favour, and not after the pleasure of the eternal truth of Bod. In many folkes is great ignozaunce, but moste specially in them that have so little light of ahostly bnderstanding, that they can not lone any person with a cleane loue. Many allo be moned by a natural affection, 02 by a worldly frændship to love this Saint or that, tas they imagine in earthly things, fo they imagine of beuenly things, but there is a distaunce incomparable betwirt things which imperfect men imagine by naturall reason, and whiche men truely illumined with grace beholve by heavenly contemplation. Beware therefore, mp fonne, to treate curioutly

curiously of suche things, for they passe thy knowledge, and endeuour thyfelfe, that thou mayelt be worthy to be numbred with the leaft Saint that that come to heaven. And if percale a man might knowe who were hos iger, or who should be taken greater in the kingdome of heaven, what shoulde that knowledge anaple him, but if he wold therby the moze mæke him felfe, the moze ryfe thereby, into the laude and prayling of my name: truely nothing. Therefore he is much moze acceptable to God that thinketh on the greatnes of his finnes, and of the littlenes of his vertues, and howe farre he is fro the perfection of the least faint that is in heaven, then he that argueth of their greatnes,02 of their litlenes,02 bleffeones of life, forgetting them felfe. It is better also with beuout prayers, and with wepings & teares mækely to pray to Saintes, and to cal to them for helpe, than vagnely to fearche for their perfection. They be very wel cotented with the ion that they have, if men woulde refrague themselves from such bayne arguments. They gloziffe not the felues of their merites, ne they afcribe no goones to them, felues, but they referre al goones to me, for they knowe wel that I of my infinite good Sid. Bure annes shuorrun a

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nes and charitie have general but o them. And they be so muche fulfilled with love of the godhead, and with overpassing ioy, that no glozye maye want in them, noz any feticitie. And the higher that they be in heaven, the mæker be they in them selves, and the moze nighe and the moze loving to me.

Therefore it is written in the Apocalips, that Saintes in heaven laide their crownes before god, and fel profrate on their faces before the mæke lambe, that is Jefu, & they worthipped him as their Lorde God, that is and halbe living evermore without ending. Amen. Manye searche who is highest in heaven, that know not whether thep hal be worthy to be numberd with the least that thal come thither: for it is a great thing to be the leaft in heaven, where al be great, for al that that come thither that be ralled the formes of God, and so that they be in deede: the left there that be counted for a thousand, and a finner of a hundled pere that be fet at naught. Then the Apostles asked among them felues, who thoulde be greatest in the kingdome of heuen, they beard this answer of Theift, but pe, lapde he, be converted from your fin, to made make as little childre, ye may not enter into the kingoonte of beneft. He Man Ball Andri Ci

He sherefoze that maketh him selfe as this litle child, he shalve greatest in the kingdom of heuen. Also then be to them that disdayne to make them selves with litle childzen, for the make part of heuen wil not suffer them to enter into it: wo also be into the proude riche men that have their consolation here, for whe the god pare men shal enter into he kingdome of God, they shal stande weeping a mailing without. Joye ye then, ye that be make and pare in spirite, for yours is the kingdome of god, so that ye walke and hold your iorney assuredly in the way of truth.

That alour hope and trust is to be put in God onely.

The lrity. Chapter.

have in this life ? 02 what is my most solace of al things vnder here wends it not thou, my lo2d God, whose mercy is without mesure? wher hath it been wel with me without the? 02 when bath it not beene wel with me, thou being present? I had sener be pare with the, then rich without thee, I had sener be with the as a pilgrime in this worlde, then without thee fo be in heue, for where thou art, there is do in heue, for where thou art, there is do. i.i.y.

But try

beauen, & where thou artinot, there is both beath and hel. Thou art to me al that 3 befire, and therfoze it behoueth me to lighe to the, to cree to the, and hartily to pay to thee. I have nothing to trust in that may belve me in my necessities, but onely thee, for thou art my hope, thou art my trult, thou art my comfort, and thou art my most faith. ful helper in every neede. Man fæketh that is his, but thou fækelt my health a profite, and turnell al thinges into the belt for me, for if thou sende temptations and other adnersities, thou ordeinest al to my profite, for thou art wont by a thousande wages to proue thy chosen people. In which prouse thou art no lette to be lauded and prayled, than if thou haddelf fulfilled them with heawenly comforts. In the Lord therfore 3 put my truft, and in the 3 bere paciently al my advertities, for 3 finde nothing without the but bultablenes and folly, for 3 fee wel, that the multitude of worldly freendes profiteth not, no; that Arong belpers nothing may anayle, ne wife countayler gene profitable countagle, ne cunning of bodours give confolation, ne ryches delyuer in time of næde, ne fecrete place any thing defende, if thou Lozde do not allist, helpe, comforte, couns

counfail, informe, and defend. For althings that feeme to be orderned to mans folace in this world, if thou be ablet, be right nought mosth, nos may not being to man any true felicitie, for thou art the ende, Lorde, of al god things, the highnes of life, and the profounde wisedome of al things that is in heauen and in earth. Wherfore to trult in the aboue al things, is the greatest comfort to al thy servauntes. To the therefore I lifte mine eyes, and in the only 3 put my trult, my Loade my god, the father of mercy, bleffe thou, and halowe thou my soule with thy beauenly bleffings, that it may be thy owelling place, and the feate of the eternal glos ry, so that nothing be founde in me at any time that may offende the eye of the maie. tie. Beholde me (Lozde) after the greatnes of the goones, of the manyfolde mercies, more graciously heare the prayer of me the pos reft ferugunt, outlawed, and farre eriled inas to the countrep of Chadowe of Death, Defend and keepe me among the manyfolde peryls do and daungers of this corruptible life, and bired me through the grace by the wave of to appeace, into the countrep of everlatting clear nes without ending. Amen.

they to the ow not said, belor, confinite Finis.

MUDI

of the folowers the fourth boke most specially of the Sacrament of the aultare.

Aprologus.

that labour and be charged, and 3 that labour and be charged, and 3 that gene but you refection. And the breade that 3 that gene but o pour, that be my fleth for the life of the world. Take it and eate it, for it is my bodye, that for you that be genen in facrifice, do ye this in remembrance of me, for who so eateth my flethe, and drinketh my bloud, he that divel in me, and I in him. These wordes that I have sayde to you be spirite and life.

Mith how great reverence Christe is to be receaved.

The first Chapter.

Ospy Lozde Jesu Christe, eternal truth, these wordes asocesayde be thy wordes, albeit they were not sayde in one selfe time, nor written in one selfe place. And sor that they be thy wordes, I wil thankfully and saythfully accept them. They be thy words, and thou haste spoken them, and they be nowe mine also for thou haste sayde them.

eduit:

for my health. I wil gladly recepue them of of thy mouth, to the ende they mave be the better sowen and planted in mine beart. Thy wordes of so great pitie, ful of sweeter nes and love, greatly excite me. But Lorde. my finnes feare me greatly, and my confcis ence not pure to receaut so great a misterie, deaweth me fore abacke. The sweetenes of thy wordes pronoketh me, but the multitude of mine offences charge me very fore. Thou commaundelt that I hal come buto the faythfully, if I wil have part with thee. and receave the nourithing of immoztalitie, and couete to obtenne the glozy and life eternal. Thou favelt Lozde, come ve to me that laboure and be charged, and I that refreshe you. D howe sweete, and howe amiable a worde is it in the eare of a finner, that thou Lorde God wilt biode me, that am fo page and needy to the Communion of thy motte holy body: Wut what am 3 Lozd, that I dare presume to come to thee Loe heaven and earth may not comprehend thee, & thou sayelf, come pe al to me. What meneth this mak meke worthines, this lovely t frendlye bidding thow that I dare come buto thee, who knows not that I have done any thing slawle motors of states a structure of the factor

The fourth

wel-How that I bring thee into mine houl. which to ofte have offended before the faces Angels and archangels honoz thee, and right teous men ozeade thee, And thou layelt yet, Come pe al buto me : but that fbou Lozde haddelt fague it, who would beleve it to be true ! And but thon halfe commanned it. who burit attempt to go buto it . Poethat inft man laboured an hundled yere to make the thip, to the enve he might be faued with a fewe of his people. Howe maye 3 prepare me then in an hour to recene thee with one reverence, that art maker and Creatour of al the world? Poyles the fernant, and great familier and special frende made the arke of timber not corruptible, which he concred with right pure golde, and put in it the tables of the lawe. And Ja corrupt creature, howe that I so lightly vare recease thee, that art maker of the lawe, and gener of grace & life unto al creatures. The wife Salomon, king of Afrael, edifyed a maruelous temple to the prayling of the name in the space of feuen peres, a by eight dayes halowed the fealt of the bedication of the fame: he offred a thousand peacible holles, and put the arke of God in the place matereable for it with great melody of clarions & trumpets. Howe Standes and propheces, kings and prince

desput anim ann Bokenise & isdi Afel 135 bare I then that am most poze among other creatures receue thee into mine boule, who scarcely have wel spent one houre of time, or one halfe hower of my life: D my god Lozd, how much Audied they to please thee, and howe little is it that I done Howe little time take I, when I dispose me to be house ledefeldome am I gathered together in the, and more feloome am I purged fro baving my mind occumuch on wooldly things. And certainlye, no buprofitable thoughtes ought to come into the holy presence of thy Bod. head mozino creatures ought there to have place, for I shal not receaue an Angel, but the Lorde of Angela intomy heart. Penerthelesse, there is great difference betweene the arke of god with his reliques, othe most pure and precious bodge with his bertues, which are mo the can be spoken: a betwene the Carrifice of the olde lawe, that was but a figure of the new lawe, and the true holle of the precious body, which is & accomplishment of al the old facrifice. Why then am & not more inflamed to come to thee, why bo 3 not prepare my felfe with greater diligence to receive this holy and bleffed Sacrament, fith the holpe auncient fathers, the patriarches and prophetes, kinges and princes, with

The fourth

AGE TOWN

with al the people, have the wed to areat affection towards thy feruice in time passed. The most denout and blessed king the king Daulo, went before the arke of Bod, and bonoured it with al his Arength, alway remembring the great benefites before geuen buto the fathers: he made Deganes of divers maners, and allo Plalmes, which he orderned to be fong, and he him felfe fang them with great gladnes, and ofte tymes with his harpe, he beeing fulfilled with the grace of the holy ghost, taught the people of Afrael to laude and praise God with al their heart, and dayly with their mouth to blette him, and preache his goones. And if there were the wed then to great denotion and remembeaunce of laude and prayling to God, before the arke of the olde tellaments howe muche reverence & devotion ought we then now to have in the presence of this halp sacrament, and in the recepting of the molle excellent body of our Lozd Jesu Christ, Hany runne to divers places to bilite reliques of Saints, and meruaple greatly when they heare of their bleffed beedes, thep fee great buyldinges of temples, and beholde howe their bones a holy reliques be concred with like, and lapped in golde; and loe then my Lozde.

Lord God, thou art present here with me in the Aultar, the most holy Saint of Saintes, maker of al thinges, and Lozde of Angels. Dite times there is great curiolitie and bas nitie in the light of fuche thinges, and litle fruite and amendment & had thereby, and that speciallye, where there is so light res course and wavering without any contrition going before. But thou my Lorde Boo, my Lord Jefu Chrift, god and man, art here whole present in the Sacrament of the aula tar, where the fruit of everlatting health is had plenteoully, as ofte as thou art worthis ty s denoutly receased. But if that that be cone fruitfully, there maye be no lightnes, curiolitie, no, lenfualitie: but feofalt fayth, denoute hope, and pure charitie. D God inuifible, maker of al the worlde : howe meruayloully doest thou with ve, howe sweetly, and holve gracioully disposed thou al thinges to the chosen people, to whom thou offer reft the felfe to be taken in this glopious fatramente Certainly it surmounteth al bnderstanding, and it draweth the hartes, and kindleth the affection of al devoute men. The true farthful people that dispose al their life to amendment, receaue ofte times through this glozious facrament gret grace St.O.I

The fourth

and benotion, and great love of bertue. D meruailous and fecretly hid is the grace of this facrament, the which farthful people of Chaift be onely know: for infidels, and they that live in finne, map bave thereof no maner of experience. In this Sacrament fpiris tual grace is genen, a the bertue that was loft in their foule is repayzed, and the beautie that was beformed through finne, return neth againe: and the grace of this Sacrament fomtime is fo much, that of the fulnes of denotion that commeth therby, not onely the minde, but also the fæble bodyes recover their former Arength. But verily, it is gret. ip to be foromed, that we be fo flow a negligent, and that we be flirred with no moze affection to receive Chaift then we be, for in him Candeth al merite & hope of them that that be faued. We is our health and our rebemption, he is the comfortour of al that live in this world, and the eternal rest of al Saints in henen. And it is also gretly to be forowed, that fo many take fo little bede of this high miffery, which gladdeth the bene, and preferreth at the world. Alas the blind nes and bardnes of mans bart, that taketh no greter have to so noble a gift, but by the payly bling therof is negligent, and taketh litle

litle here thereto. If this bletted facrament were ministred only in one place, and cons secrate by one priest in the world, with how areat defire, thinkest thou, the people would runne to that place, and to that Priest, that they might lie there thefe thuenly milteries? Pow there be many priestes, and Christ is offred in many places, that the grace & love of God to man may appeare so muche the moze, as the holy comunion is spread & moze abzode throughout the world, thankings be to the therefore my Lorde Jesu, that thou bouchfafe to refresh bs pose outlaines with the precious blad, & to fir bs with the wor des of thine owne mouth to receive this holy mysterie, saying, come ye al to me that labour and be charged, and I that refresh pour.

Chat the great godnes and charitie of Bod is genen to man in this bleded Sacrament.

The.ij. Chapter.

My Lord Jesu, trusting in thy great gwones and mercy J come to the, as a sicke man to him that that heale him, and as he that is hungry and thirstie so the sountages of life, that is, needy to the hing of heaven, as a servaunt to his lorde, a creature to his creator, and as a resolute

person to his meeke and blever comfectour. But howe is it that thou cornell to me-who am I that thou will gove thy felfe onto mee how dare La finner appere before the? and howe is it that thou wilt vouchfafe to come to so simple a creature & Thou knowest the fervant, and feeft wel that he hath no goos nes of him felfe, wher by thou thouldest gene this grace onto him. I cofesse therfore mine owne bulworthynes, and Iknowledge thy godnes, I prayle thy pitic, and recide thee thankings for thy gret charity. Therity thou doelf al this for thine owne gwones, and not for my merites, that thy goodies may there by the more appeare, and thy charific the moze largely be the wed, thy meekenes the moze highly be commended. Therefoze because this pleaseth this, and thou halt coms maunded that it should thus be done, thy godnes also therin pleasethme: and wold to Bod that mine iniquities related me not. D my Lozde Jefu, howe great venerence and thankings, with perpetual prantings of thy name, ought to be gruen that for the recepning of the hole body, where dinnity no man is able to expected But what that I thinke in this communion, and in going to my Lorde God- whom A can not worthip as A ought to do, and get 3 desire to recepue him benoutly. What may 3 thinks better or more healthful to me, then wholly to meeke my felfe before thee, eralting thy infinite godnes farre aboue me. I laude the mp Lorde God, and that exalt thee everlaflingly, I despite my selfs and sabmit me to thee, and forowe greatly the beepenes of mine iniquitie. Thou arte the Saint of all Saints, and I am the filth of at Amers, and pet thou enclined thy felfe to me, that am not worthy to loke towarde thee. Thou cos melt to me, thou wilt be with me, thou bios best me to thy feast, thou will gene me this beauenly meate, and this angelles fore to eate, whiche is playnly none other but thy felfe that art the lively bread whiche diff cendelt from heaven, and geneft life to the worlde. Beholde Lord from whence at this love proceedeth, and howe great godnes thineth byon bs, and how great thanks and praises ar due to the therfore. D how helth ful and howe profitable a countable was it whe thou ordeineoft this glorious facramet? and howe sweete and loyous a feast was it whe thou gauest thy self as meat to be eate? D Lozo how merueplous is the work, how mightic is the vertue, and howefarre onspeakable is thy trueth: Aby thy woode all

The fourth

things were made, and al things were done as thou balt commaunded. It is a meruap lous thing and worthy to be believed, and farre about the buderstanding of man, that thou Lozde that art God and very man, art wholly contenned buder a litle likenes of bread and wine, and art eaten without confuming, of him that taketh the: & that thou that art loade of al things, and that needelt nothing in this world, wouldest by this glorious facrament owel in be, kepe thou mine heart & my body immaculate, that in a glad and a pure conscience I may oft times celes brate the milteries, and receive them to me everlatting health which thou halt ozdeined most specially to thy honours perpetual mes mozy. Dmy soule be thou mery & glad for so noble a gift, and so singuler a comfort left to thee in this vale of misery, for as ofte as thou remembrest this mistery, and takest the body of Christ, so off thou workest the work of the redemption, and art made pare taker of al the merites of Christ. Truely the charitie of Thrift is never minished, and the areatnes of his mercy is never consumed, and therefore thou oughtest alway with a new renewing of minde to dispose thee to it, and with a wel advised and a deepe consider ration

ration to thinke on this great mysterie of health. It should seeme to thee as newe, and as pleasaunt a joy and comfort, when thou singest masse, or hearest it, as if Christe the same day first entred into the wombe of the byrgin, and were made man, or if he the same day suffered and dyed byon the crosse, for the health of mankinge.

That it is very profitable oft to be housled.

Lozde I come to the ende that it

may be wel with me through the egifte, and that I may log at the holy feast that thou of thy great godnes half made redy for me. In the is all that I may or thoulo velice, for thou art my health & my reception, my hope, my Arength my honour and glozy. Wake me thy servant this day mery and glad in thee, for I have lift my soule onto thee, now I desire devouts ly and reverently to receive thee into mine house, that I may deserve with zeale to be bleffed of thee, and to be accompanied among the children of Abzaham. My soule coueteth to receive thy body, my hart desireth to be bnited with thee, betake thy felfe to me lozd. and it sufficeth, for without thee there is no comfort, nor without thee I may not be, nor incont A.iu. withs

HAMILTER

Without the vilitation I may not live, and therfore it behoueth me oft times to goe to thee, and for my health to reteive thee, lette happily if I thould be befrauded from that heuenly meat I though faile in the way, So thou layout thy lode, molt merciful Jefu, as thou were preaching to the people, and hear least them of their ficknesses, I work not let them returne into their boules falling, left they fayle by the way. Do with me there, fore in like in aner, that halte left thy felfe in this alouious Spacrament for the comfort of at farthful veople. Dhou arte onely the frue referrion of the fourte, and he that work thily eateth theeshal be partaker and heire of eternal glazy: it is necessarie to me that to oft on offender for force make but and flow, that by off prayers and confessions I mayer renewe my lelfe, puritie my felfe, and him de my felfe to quicknes and fervour of frie rite, left happily by long abstaining I might fal from that boly purpose : for the witten of man a woman be from their youth proude and ready to emply but this heavenly media cine do belve, man may anone fal to work and worse, therefore this holy communion eza weth a manfro euil, and comforteth him in godnes. If I nowe be offerimes to nega ligent with .wi.II

ligent and flouthful whe I am comaunded, what would I be if I received not that blef. sed medicine not sought not for that great beloe: And though I be not every day apte not disposed to receive my Creatoz: nevertheles I that take beede to receive him in tinies convenient, so that I may be partaher of so great higrace, for it is one of the moste principal consolations to a farthful foule, that is to lay that as long as he is as a pylgrime in this mortal body that he ofte remember his Loede God, and recepte him that is his onely beloved above althings. It is a marneilous andnes of the great pitie that thou losd half against be, that thou creatour & general life to al spirites, Manchells fafe to come to a pose creature, a with thy godhead and manhod; to refresh his hunger e nede: Dhappy is that ma, e bleffed is that foule that beforeeth denoutly to receive his Lorde God, and in that receiving to be fulfilled with a spiritual joy. D howe great a lozde both he reeine? howe welbeloued a gest both he bring into his house? howe ioyous a felowe both he receive: how faith. ful a freende both he accept? howe noble a spoule both he imbrace that recepueth their For thou art onely to be beloved before all A.iiy. other

The fourth

other, and above al thinges. Let heaven and earth, and al the ornamentes of them be still in thy presence: for whatsoever they have worthy laude or praise, they have that of the larges of thy gift: a yet they may not be like to the honour a glory of thy name, of whose wisedome there is no number nor measure.

That many commonities be geue to them;

In The city Chapter . coming and

1999 Lozd God, prevent thy fernant with the bleffinges of the sweetenes, that he may deferue to go renerently and bewoutly to this high Sacrament. Stirre top my bart into a fulbeholding of the , and deliver me from the great flouth a polenes that I have ben in in time paffer; wifite me in the goos nes, and geue me grace to talte inwardly in mp foule; the fivetenes that is bid fecretipe in this bleffed facrament, as in a most plenteous fountaine. Illumine also mine eyes to le and behold fo gret a mifterie, f frengs then me, that I mare alway faythfully and budoubtedly belene it: for it is thy operatio, and not the power of man, the holp inflitus tion, and not mans invention. And therfore to take and to buderstand these thinges, no man

man is sufficient of him selfe, and they also overpasse the subtiltie of al Angels and hear uenly spirites. What may I then molte bus moethy finner, earth and albes fearche and talke of so high a fecret, but only that in fine plenes of hart, in a god Coble fayth, and by thy commanndement I come to the with make hope and renerence, and belene berily, that thou art here present in this Sacras ment God and man ! Thou wilt therefore. that I that recease thee, and knit my felf to the in perfect charitie. Therefore I afke the mercy, a befire, that thou gene me thu fpecial grace; that I maye from henceforth be fally moltemand relented into thee, flow in thy love, and never after to internit my felse with any other comfort. This moste high and moste worthy Sacrament is the life of the foute and body, the medicine of at spiritual sicknes, wherby al vices be cured, pallions refragned, temptations ouercome and diminished: the greater grace is sent, bertue increased, and fayth stablished, hope Arengthed, and charitie kindled and spread abroade. Thou halte geuen, and ofte times geneft manye great giftes by this Sacras ment to thy beloved fernantes that devouts ly receue thæ, for thou therby art the Ground SHILL

461, Tak

apholder of my soule, the repairer of althe requirities of man, and the gener of abinmaro confolation, and of comfort in tribulas tion: and from the deepnes of their alone beiectio thou raylest them againe into a ffrong hope of thy prefernation, and rene west the, and lightest them inwardlye with a newe grace, so that they that felte them selves bes fore receauing of that bleded Bacrament, beur and without affection, after when they have receaved it, have founde them felnes changed into a great ghoffly fervour. And al this thou doct to the elect people of the gret godnes, that they may for and know openly by experience, that they have nothing of the felues, but that al grace o goodes that they have, they have receause of the, for of the in felues they be coide, bul and bindeusute, and by the they be made fervent, quicke incipie rite, a denout folowers of the williams may go mækly to the fountaine of fweetnes, but that be that bring aware with himgreat plentie of fluctuese or who may fand by a great fize, but be that feele great heat therofe and thou losd art the fountaine of al fluets nes, and the fyze alwayes beenning, and nee uer farling, and therefore, though I mave note aw the fulnes of that fountaine, not dzinke

deinke therof to the ful, I that neverthelette put my mouth to the hole of the heavenine pipe, that I maye take some little ozoppe thereof to refrethe my thirst, to that I be not al dried awaye. And though I be not al heaneuly & beaming in characte, as the Beras phins and Cherubins be, nevertheles I that endeuoz me to fet my felfe to deuotion, & to prepare mine heart, that I may get some li tle sparcle of the beenning of beauenly life, through the meke recenting of this linely facrament; and what loener wanteth in me, 3 befeiche the my Lorde Jesu, molte holy and bleffeb, that thou beningly and gratiouflye supply in me: for thou haste bouched afe to cal alto the laying: Come ye al to me that labor the charged, and I that refresh you. I labour in the sweate of my bodge, and ant tozmented with the sozowe of nine heart, and charged with sinnes, trauayled with temptations, intriked toppzelled with mas ny enil pallions, and there is none that mai helpe, or that may beliver me, ne that maye make me fafe, but thou Loed God my onely Saujour, to whom I commit me ral mine, that thou kepe me, & lead me into life eners lafting: accept me & take me into the laude and glozy of thy name, that hall ozdeyned to me

The fourth

sas.loit

me thy bodye and bloud to be my meate and drinke; and graunt me Lozd, I beliech the, that by the ofte receasing of thy high milterye, the feruour of denotion maye dayly increase in me.

Dethe worthines of the Sacrament of the

mis maile The.b. Chapter 3 300 courter of thou haddelt the puritie of Ans gels, and the holynes of S. John Baptiff, thou thulbest not for that be worthy to recease nor touche this holye Sacrament: for it is not grauted for the merites of man, that a man houlde confecrate and touche the Sacrament of Chaiff, & take to his meat the breade of Ans gels. It is a great miltery, and it is a great dignitie of priests, to whom it is graunted, that is not graunted to Angels, for prieftes onely that be suely ozbeined in the Church, have power to sing Palle, and to confecrate the body of Chailte: for a priest is fiminister of God, viing the worde of confecration, by the commaundement and ordinance of god: and God is there the principal over, and the invilible worker, to whom is subject al that be willeth, and at obeyeth to that he commaunocth. Thou oughtest therfore more to om belæue

belieue almightie God in this moste ercels lent Sgerament, then thine owne wit, or a np other vilible token or figne. And therfore with oceane and reverence it is to go to this blelled worke. Take here then viligentlye, and fee from whence this millery & feruice commeth that is geue onto thee by the tous ching of the hands of the bithop. Thou arte nowe made a prieft, art confecrate to fing Malle. Wake here therfore, that thou farthfully and denoutly offer thy facrifice to God in due time, & that thou keepe thy felf with out reproufe, thou half not made thy burden moze light, but thou art nowe bounde in a Araiter bond of discipline, of muchemoze highe perfection then thou were before. A priest ought to be aborned with al vertues, and to geve other example of god life: his conversation shuld not be with the common people, noz in the comon way of the world, but with Angels in heaven, or with perfect men in earth, that be best disposed to serve God. A priest also clothed in holy bestiments beareth the place of Chailte, that he thould humbly t mækly pray to our Lorde for him felfiand for al the people: he bath before him and behinde him the signe of the Cross of Christe, that be should diligently remember

san one

pattion he beareth before him the crofte, that he may viligently behold & fie the steppes of Chaift, a Audy fernently to folow them, and behind him also be is signed with the crosses that he shulo gladly and markly suffer al aduerfities for the love of god: he beareth the croffe before him, that he thuld bewayle his owne fins, the bereth it behind him, that he may through compassion beweepe the fins of other, and knowe him felfe to be fet as a meane between god & althe people, and not to cease off paper and holy oblation tit be may deferve of almighty god mercy & grace. When a priest faith maste, he honozeth god, he maketh Angels glad, be evifieth & church, he helpeth the people that be on live, and geneth rest to them that be deade, and mas keth him selfe partaker of al god dedes.

De the inward remembrance and exercise that a man ought to have afore the tes ceauing of the body of Christe.

The bi Chapter and Bacol

Dave, when I thinke of thy work thynes, and of my great filthines, I tremble Arongly, and am confounded in my selfe : for if 3 res

cane the not, a five the eternal life; and if

lozow=

I be wath. What that I then do my good Lorde, my belper, my protectour, comforter, e right fore Countailer in almy necessities: A pacty me (good Lorde) the right ipaye, and purpose but o me some ready exertise comenable to the receasing of this holy misterye, for it is necessary but o me, and greatly profitable to knowe, howe demonstry and reverently a cought to prepare mine heart to recease it, or to consecrate so great and so goody a some crifice as it is.

Dethe discussing of our owne conscience, & of the purpose of amendment.

Cheiby. Chapter. Andring

D behoueth the aboue al thinges with foueraigne reverence and profound meeknes of hart, and with ful fayth, and humble intent, to the honour of God, to

celebrate, take a recene this holy facramet, examine diligently thy coscience by true contrition a mæke confession, a make it cleane after thy power, so that thou know nothing that greneth or biteth thy conscience, or that may let the to go frely buto it, have displessive of all thy sinness in general, and for thy bayly excesses a offences have applyings and

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fosowinges more special. And if the time wil fuffer it, confesse buto God in secrete of thine heart the miseries of althy passions, weepe and forowe, that thou art yet lo carnal and westely, to bumostifyed from thy pallions, fo ful of motions of concupifcens tes, so unware, and so evil ozozed in thy out ward wits, so ofte waapped in bayne phans talges, so muche inclined to outward and worldly thinges, so negligent to inwarde thinges, so redy to laughing and discolution, fo harde to weeping and compunction, fo res by to easy thinges, and to that that is liking to the flethe: so flowe to penance and feruoz of spirite, so curious to beare ne we thinges, and to fee farge thinges, to lothe to meek and abied thinges, so couetous to have muche, so fearle to geue, so glad to holde, so bnaduised in speaking, so incontinent to be stil, so euil ozdzed in maners, so impoztane in dedes, so greedy bpon meate, so deafe to the worde of God, so quicke to rest, so sowe to laboure, so attentive to fables, so sæpy to holy vigils, so hasty to thende, so bustable to take hede to the wave to the ende, so negligent in the fernice of God, so but and so bude nout to go to Passe, so daye in thy housel, so some fallen at large to outwarde thinges, fo fels Dome diaco)

dome gathered together to inwarde thinge, so some moved to anger and to rath, so lightly thirred to the displeasure of other, so ready to iudge, so rigozous to repzoue, so glad in pros speritie, so feeble in adversitie, so oft purpos fing many god things, and fo feldome bains ging them to effecte. And when thou halte thus confessed and be wept al these defaults and fuche other like in thee, with great for rowe and displeasure of thine owne frayles nes, fet thee then in a ful purpose to amend thy life, and to profite alway from better to better, and then with a ful resigning and a whole wil offer thy felfe into the honour of my name in the aulter of thy hart, as facrifice to me, that is to fay, faythfully commits ting to me both thy body & foule, so that thou maple be worthy to offer to me this high facrifice, and to receive healthfully the facras ment of my boly body, for there is no oblation more worthy, nor fatisfaction greter to put away finne, then a man to offer him felf purely and wholly to God, with the offering of the body of Christ in maste & in holy communion. If a man do that in him is, and is truely penitent as oft as he commeth to me for grace & forgivenes. I am the Lorde that fayth, I will not the beath of a finner but UL.j. Sousk rather

The fourth

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that he be converted to line, and I shal no more remember his sinnes, but they at that be sozgenen and pardoned but o him.

De the oblation of Chaist on the Crosse, and of a ful wasaking of our selfe.

The biif. Chapter.

Ur Lozde Jesus fayth to his servant thus, As I hanging al naked with mine armes spread abroad boon the Croffe, offered my felfe to God the father for thy finnes, so that nothing remayned in me, but that al went in facrifice to pleafe my Father, and to appeale his weath against mankinde: so thou oughtest to of fer thy felfe freely to God as muche as thou mayelf, in a pure and holy oblation, dayly in the Walle with althy power and affect tion. What require I moze of thee, then that thou Chouldell Andie wholly to refigne thy felfe buto me ? for what so ever thou geneft belide thy felfe I regarde it not, for Alake not for the giftes, but for the For as it shoulde not suffile to the to have all things before me, for it may not pleafe me Subatfoeuer thou gene befor the felfe, Differ the felfe to me, and gene the felfe al to Goo, and the oblation that be acceptable. Lo 3 of thiter . fered

ferenmy felfe wholly to my father for thei, and I gave my body & blood to thy meate; that I thould be at wholly thine, and thou mine. But if thou have a trult in the felfe, and doeft not freely offer the tome will, the oblation is not pleasaunt and there Chal be betwene vs no perfect enity. Therfore a fræ offering of the felfe into the hander of Goo, mult go before al thy workes, if thou wilte obterne grace and the true libertie. Theres fore it is that so fewe be inwardly illuminate and free, because they can not wholly forfake themself (for my words be true) but a man renounce him felf be may not be my disciple. Offer the selfe fully to me with al thineaffection and love. Amen. And and

ending strained lands That be ought to offer our felfe and al outs to God, and to pray for al people.

and the The.ir. Chapter.

Dade al things be thine that be in heaven and earth. I defire to offer Smp felfe to the in a free and perpetual oblation, so that I may perpetually be with thee. Lood in fimplenes of bart offer me this day to the to be thy fernant in the fernice and facrifice of lande perpetual accept me with this oblation of 3303

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the precious body which I this day offer to thee in the presence of thy holy angels that be here present inuitible, that it may be to my health, and to the health of al the people. And Lord Toffer to thee al my finnes and offences that I have committed before the and thy holy angels fro the day that 3 might first offende unto this day, that thou bouch fafe through the great charitie to put away al my finnes, and to clenfe my conscience of al mine offences, and reffore to me agayne the grace that I through fin have loft, and that thou forgeve me al things past, and receive me mercifully into a bleffed kiffing of peace and forgevenes. What may I do then but mekely confesse and bewaile my sinnes, and continually afke mercy of the forgene me merciful Lozd I befeeche thee, for al my finnes displease me muche, and I wil never commit them agayne, but forowe for them, ready to do penance and latilfaction after my power. Forgeve me Lorde, forgeve me mp finnes for thy holy name, faue my foule that thou half redeemed with thy precious blod, I commit my felfe wholly buto thy mercy, I religne me wholly into thy hands, bo with me after thy godnes, and not after me malice and inzetchednes. I offer also to thee

the al my god deedes, though they be very fewe and imperfect, that thou amend them, and fandifie them, & make them liking and acceptable to thee, and alway make them better and better, and that thou being me, though I be a flowe t an onprofitable perfon, to a bleffed and a laudable ende. A offer also to the ai the desires of devout persons, the necessitie of mine auncesters, freendes, brother, lifter, and of all my lovers, and of all them that for thy love have done god to me or to any other, and that have defired and after me to pray, or to do facrifice for them or for their freends, whether they be on line or dead, that they may the rather feele the belge of the grace, and the gift of the heavenly confolation, thy protection from all perils, and the deliverance from al payne, and that they fo being delivered fro al enils, may in spiritual gladnes yelde to thee high laude and praylings. I offer to thee also my prayer & my peaceable offering, for althem that baue in any thing hindred me, or made me heavy, or that have done me any hurt or greeue: and for al them also whom I have at any time made heur, troubled, greued, oz llaundered, in words or deede, wittingly or ignozauntly, that thou forgene vs altoge-M.iy. ther cloudia

ther our limites and offences against thee, for eche of us against other, f that thou Boyd take from heartes at suspition and invignation, weath, variance, f whatsomer may let charitie, or dinginish fraternal love, that eche of us thous have to other: have mercy Lozd, have mercy on at them that aske the mercy, and gene grace to them that have neede, and make us to stande in such east, that we be worthy to have thy grace, and sinally to come to the life everlating. And,

That the holy Communion is not tighthe

behove the torunne of the to the fountaine of grace a merice, and to the fountaine of all godies and to the fountaine of all godies and poritie, that thou may the healed from the pallions and vices, and be made more firing against at the temptate ons and deceyful crafte of our enemy. The sience knowing the greatest fruit, and high est remedie to be in receauing of this blessed bacrament, inforceth him by at the mayes that he can, to let and withorawe at Tayth ful and beyout people from it as muche he be can; and therefore some men, when they dispose

dispose them selves to it, have more greater temptations then they had before : for as it is written in Job, the wicked fpirit cometh among the chilozen of God, that he maye by his olde malice and wickednes trouble them, or make them oucumuch feareful and perplexed, so that he maye diminishe their affection, or take awaye their fayth, if happile he maye thereby make them eyther btteripe to cease from being houseled, or els that they go to it with litle denotion. But it is not any thing to care for al his craftes and phantastes, howe byle and bgglye soes uan they be, but al phantalies are to be theo. wen agapne at his owne bead, and be so far to be despised, that for all his affaults a commotions that be can Cirre by, the holy communian be not omitted. Sometime over muche curiousnes to have devotion, or over great boubt of making confession, letteth muche this holge purpole. Do therfore after the counsagle of wise men, and put awaye al doubtfulnes and scrupulousnes, for they let the grace of God, roeltrop wholly the des uotion of the minde. Also it is not goo that for any little trouble or gricke, that thou leue this holy work, but go lightly and be confels fed, and forgene gladly al that have offens

ded thee. And if thou have offended any o ther, mækly alke of them forgenencs, & God that right mercifully forgone the. What profiteth it long to tary from confession, by to deferre this holy Communios Hurge thee first, and quickly cast out thy benim, & halte the after to take the medicine, & thou thalt fiele more profite thereby, then if thou taricoff longer for it. Af thou deferre it to bay for this thing or that, to morowe may happen to come a greater, and to thou matell be let long from the god purpole yand be made afterward more bnapt buto it. Therfore as fone as thou canft discharge the felfe from fuche beauines and bulines of mind and fro al flouth, for it nothing profiteth, long to be anguished, long to go with trouble, and to fequelter him felfe, for fuch bayly obfractes, fro the binine milleries:but it borth great burt, and commonly bringeth in great flouth, and lacke of denotion. But alas for lozow, some flouthful and diffolute persons gladize sæke causes to tary from confession, and so defer the longer this holy Communion: and that they do, to the intent that they should not be bound to geve them felues to any moze fure heping of them felues in time to come, then they have bone before. But alas, howe litle charitie,

charitie, and flender denotio have they that so lightly teaue off so holy a thing, and howe happy is he, & howe acceptable to God that so liveth, and that so keepeth his conscience in such clennes, that he is every day ready, \$ bath and affection to be bolled, if it were lawful onto him, and that he might do it without note of flaunder. De that fometime abltaineth of meeknes, og fog any other law ful impediment, is to be prayled for his reuerence; but if it be through flouthfulnes, he ought to quicken him felf, and to do that in him is, and our Lozo that Arengthen his defire for his god wil, for to a god wil our Logo bath alway a special respect, and when he is lawfullye let, he that have a good wil, and a make intention, and to be that not want the fruite of the Bacrament. And berilpedery bedout man may every bay, and enery houre go healthfullye, and without prohibition buto the spiritual Communion of Christe, that is to fay, in remembring of his passion, and neverthelesse, in certapne dayes and times he is bounde to receaue facramentally the body of his Revemer with a great reverence; and rather to pretende therein the laude and honour of God, then bis owne consolation. Hoz so ofte as a man

Cars of

is housed millically and innisibly, as he remembreth denoutly the milecrie of the incarnation of Christe, and his passion, and is therby kindled into his lone. De that boeth prepare him felfe for none other raufe but because the feast is comming, or the custome compelleth him therto, be thal commonly be buready to it. Bleffed is he therfore that as oft as he faith Dalle, or is housed, offereth him felfe buto our Lozde in boly Baerifice. We not in laying Dalle over long, noz over thoat, but keepe the god common wave, as they do with whom thou linest a foathou sughtest not to do that should greeve other. or make them tedious, but to kepe the conv mon way after the ordinance of the holy fas thers, a rather to confirme thy felfe to that that that be profitable to other, the to folowe thine owne denotion, or prinate pleafure.

That the body of Christe and holy Scrips ture are most enecessary for the health of many soule.

supposed to The ti. Chapter a one nivers

Spotte swetch Jesu, howe great sweetenes is it to a denout soule, when he is stode with the at thy heavenlye feast, where there is none

none other meate brought forth to eater but thou his onely beloved, and that art moffe defirable to him, abbue at the befires of his heart. And berilye it thoulde be sweete and pleafaunt to me, byan inwarde and micke affection, to weepe before the, and with the bleffed woman Pary Pagoalene, to walke thy fæte with the teares of mine even. But where is that denotion? where is that plens teous heading out of holy tearese Certains the abing beart ought to beenne sto were for iove in the light of thie, and of the helpe Angels: for I have the verily prefent with me, though thou be his bnder another likes neste for to beholve thee in the proper and viume cherenes, mine eyes might not bear it, nepthenal the worlds might fufterne to fie the in the clerenes and glozy of thy mas tellie. Therefore thou greatly helpeff my weaknes, in that thou bidelt thy felfe bider this bleded Sacrament. I have him verily, 7 worthip him, who angels worthip in beuen. but I only in fayth, they in open fight, and in thine owne likenes without any couers ture, It behoueth me to be contenting light of true fagth, and therein to walke til the day of everlatting clerenes thal appere and that the shadoine of sigures shaloo awaye. Withen stamin't

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When that that is perfect that come, at ble of Sacramentes that ceatte, for they that be bleffed in the benenip glozye, have no neede of this facramental medicine: for they tope mithout ende in the presence of God, behole ding his glozy face to face , & fo transformed fro clerenes to clerenes of the goobead, they tall the glozy of the sonne of god made man, as he was in his godhead fro the beginning, and that be everlatting. When I remember al these meruailous comfortes, what soever folace I have in this world, though it be fpis ritual, it is grænous and tedious buto me, for as long as I fee not my Lozd openlye in his gloap, I fet it at naught al that I fee and heare in this world. Lord, thou art my witneg, that nothing map comfort me, nor any creature may quiet me, but thou my Lozde god, who I belire to fee & hold eternally:but that is not possible for me to do, as longe as 3 that be in this mostal life. Wherefose it behoueth me to keepe my felfe in great patis ence, and to submit mp felfe to the in every thing that I delire, for thy boly Saints that now for with the above in god farth & pas tience al whiles they lived here the coming of the glozy. That they believed, I believe, that they hoped to have, I hope to have, and thither 1.40

Thomas a Kempis

thither as they by the grace be come, I trust to come, and til then I hal walke in fayth, take comfort of the examples of the laybe holy Saints. I have also holy bokes for my solace, as a spiritual glasse to loke upon, and about al thefe I have for A linguler remedye thy holy body. I perceue wel, that two thinges be muche necessarye unto me in this worlde, without which this miserable lyfe Chould be to me as importable : for as long as I hal be in this body, I confesse my selfe to have næde of two things, That is to lay, of meat and light. These two halte thou ges uen buto me, that is to fage, thy holy body to the refreshing of my bodge and soule, and thou halt fet thy word as a lanterne before my fæte, to thewe me the wave that I hal go. Without these two I may not welline, for the word of God is the light of my foule, and this Sacrament is the breade of my life. These two may also be called the two tables, set here & there in the spiritual treas fure of holy Church: The one is the table of the holy aultar, having this holy bread, that is the precious body of Christ, The other is the table of the lawes of God, conteyning the holy doctrine of the law of God, and in-Gruding man in the right farth, and in the e Wanterta true

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true beliefe, leading him into the inwarde fecretes that be called Sanda Sandozum. where the inwarde fecrets of Scripture be his and conteyned. I peelde thankings to the my Lozde Jefu, the brightnes of the eternal light, fosthis table of holy boctrine the which thou half ministred to be by thy feruauntes, Popphetes, and Apostles, and other doctours: and thankinges also be to thee the creatoz and redemer of mankinde, that thou to thew to al the world the great. nes of thy charitie, prepareoft a great fupper, in the which thou lettell not forth the Lambe figured in the sloe law, but the holy body and bloud to be eaten, gladding therby in that holy featt al faythful people, and geuing them to dainke of thy chalice of health, in the whiche be conterned al the delightes of paradile, where angels eate with vs with much moze plenteous sweetenes. Dhowe great and howe honourable is the office of Dzielfesto whom is genen power to confecrate with the holy words of confectation, the Lorde of al maiettie, to blette him with their lippes, to holde him in their handes, to receyve him into their mouthes, and to mis nifter him to other. D how cleane thulo the hands be how pure a mouth how holy a bos Dr, 3443

dye, and howe bnoefiled thould be the heart of a priest, to whom so ofte entreth the authour of al clennes ? Truely there ought to procede fro the mouth of a priest that so ofte receaueth the facrament of Theiltes bodge, no worde but that is holy, honest, and profitable, his even thould be ful timple & chatte, that ble to beholve the bodye of Chaiffe, and his handes thould be ful pure, and lift by into heaven, which vie to touche the Creatour of heuen and earth: and therefore it is specis ally faide in the lawe to priestes, be ye holy, for I your lord god am holy. D God almigh: ty, thy grace be with vs, e help vs that have received the office of priesthoo, that we may ferue the worthely and bewoutly in al puritie, t in a good consciece. And thogh we may not live in so great innocency as we ought to do, yet geue bs grace at the left, y we may wepe & forow the euils that we have don, so y in spiritual mæknes, in ful purpose of a god wil we may ferue the hereafter. Amen That lie that that be housted ought to piez

That lie that that be housted ought to prez pare him celf thetto before with great viligence.

The ry. Chapter.

In the lover of al puritie, and the liberal gener of al holynes. I take a cleane beart,

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beart, and there is my resting place: make ready for me a great chamber Grawed, that is thine part, and I with my Disciples that kæpe mine Calter with the. If thou wilte that I that come to the and dwel with thee, clense the of al tife olde filth of sinne, and clense also the habitacle of thine heart, and make it pleasaunt and fayre. Exclude the worlde, and al the clamozous noyle of Unne, and lit folitarge, as a sparowe in an house easing, and thinke byon al thy offen. ces with great bitternes of bart, for a true lover wil prepare to his beloved frende the best and the fayzest place that he can, for in that is knowen the love and affection of him that receiveth his frend. But neverther lelle, I knowe that thou mayelf not of thy felfe fuffile to make this preparing fully, as it ought to be in every poynt, though thou went about an whole yere together, and baddell none other thing in thy minde to thinke boon, but of my mercy and grace on lve thou art suffred to go buto my tables, as if a poze man were called to the dinner of a riche man, and he had none other thing to gene him agayne, but onely to humble him felfe, and thanke him for it: do that in the with thy belt diligence, and do it not one lpe

ly of cultome, nozof necessitie only for that than art bounds to it; but with deepe and renevence and great affection, take the body of thy belowed Lord God, that followingly beur chethfale to come onto this. I am be that hath entire the 43 have commanned that this thing thould be cone, I Mali lupply that wanteth in this Come therefore, and receue nie, whe great thee the grace of devor tion, peeles thankes to me therfore, not for that thou art worthy to have it but for that I have the wed my mercy dowingly to thee. And if thou have not the grace of benotion through receaving of this Bacranient, but that thou feeled thy felfe indie dayer a more bidewout then thou were before, yet continue Wil in thy prayer, wayle, weepe, and cal for grace, and cease not, til thou mayes recene some little drop of this helthful grace of devotion. Thou half næde of me, e not 3 of thee, ne thou commelt not to fanctify me, but I come to fanctify the, and to make the better then thou were before. Thou comet to be fanaifged, and be buited buto me, and that thou mayed recease a newe grace, & be kindled of new to amendment. Do not for get this grace, but always with althy ville gence prepare thine heart, and brings **美.**f. beloved

relation unto thee: a it behoneth thee not one p to prepare thy selfe unto beneficion before thou halt be housed, but also, to keepe thy felfe therin officently after the recoming of the lacrament. And there is no less harming requilite after, then a deposit preparation is needeful before: for a good harping after is the belt preparation to recente me we prace hereafter, and a man that be the moze bupils poled thereto, if he anone, after he hath rereaced the Baccament, gene him felf to out ward folgte liseware of muche speaking a bide in force forcete place, a kepe the with thy Lozoe Goo, for thou half him that at the loosly may not take from the. Jambe, to whom thou mult gene al. to that fro hence, forth thou live not in thi felf, but only in me

That a devous souls Bould greatly believed with al his heart to be drived bruted to the Chair in this bletted factument.

The rig. Chapter.

Do that I may find the oncly, t open al name beart to the , t have thee, as mine heart occurreth, to that no man maye became me, nor any creature more me nor dealy me backe, but that thou mely speake to me, and I to thee as a loner

is want to speke to his beloved, and a frend with his belowed frender That is it that I neape for that is it that I delire, that I may be subollye buited to thee, and that I mage withdraw my hart fro althings create, and ipough the holy comunion, and ofte faving Page to lavor and talke elernal thinges. Ah Losh aga, when that I be al united to thee t whollye be molten into thy love, to that ? wholly logget my lelf. We thou in me, and I usbeerand graunt that we may to above alvar together in one. Clerily, thou art my reloued, eled, and choicn before at other, in import my foul concrett to abide al dayes of his life. Thou art the Lorde of peace, in ubant is the loveraine peace and true rett. without whom is labour and forow, and inunite milery Actily thou art the head God, and the countails is not with withed peor ple, but with make men, and ample in hart, D how fecrete and howe benigne is the bos lye suirite, which to the intent thou wolvest the we to the chosen people the sweetenes, halte bourheplate to refreshe them with the most swete bread that descendeth from beue Ucrity there is none other nation to great, that bath their nodes to nigh buto them, as thou Lozde God art to al thy faythful T.U, arealog Q

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ple, to whom for their payly folace, and to raple their heartes into the love of hevenly thinges, thou geneff thy felfe as meate and drinke. D what people be there, that be to noble as the chailfen men are to what creat ture buder heuen is so much beloved as the deuout christen soule, into whom God entreth, and feederly her with his owne glosse ous fiethe and blouded ineltimable grace, D meruallous worthines. D lone without me fure.lingulerly the wed buto man:but what that I vælde againe to Der for althis grace and high charitie? Truely there is nothing more acceptable to him, then that I wholly deve him mine heart, and inwardlye jopne my felfe unto him, and then that al mine in ward partes love to him, when my foule is perfectly brited into him. Then that he laye to me, If thou wille be with me, I wil be with the And I hal answere to him again, and lave, Mouchelate Lozde to abide with meland Jowil planly abide with thee, for that is almy delire, that mine hearte maye be fall muitt buto thee without departing. Amen.

Dt the brenning delive that come devoute persons have had to the body of Christe.

The Liif. Chapter.

Dhowe

Howe great multitude of sweetnes is it Lozge that thou half his for them that dreade thee : Mont D. I what is it the for them that love the: Merily when I remember me of mame benout perfons that have come to this holy Sacrament with fo great fernoure of denotion, I am then many times affinied and confounded in my felfe, that I go buto thy aultar, t to the table of thy holy comution to coldly, and with to little fermour, and that I abide fill to dry, and without any affeaton of hart, and that Jam not to wholly kindled before the my Lorde God, nor fo trongly walven thereby in affection to the as many benout perfons have beene, the tohich of the great defire that they have had to this holy communion, and for a feeleable lour of hart that they have had therto, might not refrague them from weeping, but efferthough with the mouth of their heart and body together, opened their mouthes to thee Logo that art the linely fountaine, because the proulo not other wife affinage, ne tempt their hunger, but that they toke the bolge hoop, which they did totth gret toy a spiritue al gredines. Eraly the gret brenning fayth of them is a probable argument of the boly a That 美.iy. pres

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presence, and they also knows verily their Lord in breking of breade, whose heartes to Aronglye becameth in the by the presence of their Lozde Jein, farramentalize then walking with them. But verily, furthe affection and denotion, and to throng fermo, and love be off time far from me. We thou therefore most (west and benigne Lozo Jelu, merciful and make unto me and graunt me thy pose fernaunt, that I man feete fountime forme title part of the harty affection of thy love in this boly Communion, that my fayth mave the moze recover and amende, i mine hope through the godnes be the more perfect, and my charitie being once perfectly kindled, and having experience of the heavenlye Panna, do never faile. Thy mercy (Loto) is Arong enough to graunt tume this grace, that I to much belire and when the time of this pleasure that come, benignely for ville me with the spirit of a bremning structure to the, And though I do not brenne in so gret delire as suchespecial denout persons have bone, pet neuerthelesse, I have befired the grace to be inflamed with that beenning dethe praying and bettring, that I mare be made partaker of al fuch the fernet lovers, and bearingers in their holy ecimpanys. That . 凯.美

That the grace of denotion is gotten thorough meetines, and forlaking of our felt.

The rp. Chapter.

Thehoueth the abidingly to leke the grace of penotion, a without ceasing to alke t, patiently and fagthfully to abide it, thankfully to recease it, markly to keepe it, duoious pe to ivagic with it, and wholly to commut to god the time and maner of his bevenlye bu litation, til his plealure that be to come one to these principally thou oughted to make ther when thou felest but little inward venos tion, but thou thalt not be overmuche catte be were therfore, nor inordinate be beur, for our Lozd geneth many times in a thoat moment, that he denned long time before the acuath also sometime in the ende, that in the beginning of the prayer he deferred to graunt. If grace thoulde alwayes anone be graunted, and thould anon be prefent, after the wil of the after, it would not be wel as ble to be borne by a weake & fæble perfon, and therfore in a good hope a meke patience the grace of denotion is to be abiden a fariedfor, and thou oughtelt to arrect it to the felfe and to thine owne fins, when arace is not genen the , or that it is lecretive taken E.ug.

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from this. Sometime it is but a little thing that letteth grace oxhibeth it away, titt may be called litle, and not rather great, that lets teth and prohibiteth to god a thing, but whether it be little or great, if thou remove it and perfectly overcome it it shal be grauted unto thee that thou delired, and forthwith as thou betakest the selfe with all thing part to God, and delired neither this thing nor that for thine owne pleasure; but wholly puttest the wil to bis wil thou shalt finde the felfe buited to him, a fet in agreat inwards years, for nothing hal favour fo hiel to the nor to muche please thee, as that the wil and pleasure of Boo be full groone in the Tilhospeuer therefore in apure simple harfe lifteth bis intent by to God, and boyde him leffe from al inordinata loug a displeas fure of any wazloly thing, that be more apte to receive grace, and shalbe best worthy to have the gift of devotion Haz there our load acueth his bleffing where he finde th the velfels empte and boide. And the more perfectly a man can renounce him felfe and al mozio. ly things, and can by despising of him selfe the tures bre to him felfe, fomuch the foner arace that some, and that the moze plenter ocity interinto bing and the highershaldist bp

op his hart into God. Then his hart that fee and abounde, and that marveile and be vetated in him felfe, for the hande of our Lozd is with him felfe, for the hande of our Lozd is with him; and he hath wholly put him into his hande for every Lozfo that a man be bleffed that swheth God with at his hart, and to keth not his foule in vayine. Such a man in receiving this holy Sucriment deferueth great grace of the builting in God, by the keth not to his owner beworten and confolation, but to the glozy and honound God.

Chat we mould open at our necesities to Chaift, and alke his grace.

tendence (The pot Chapter. 22110 1990ste (weete Lozde, whom I vefire des uoutly to receyue, thou knowell the infirmitie and necessity that I am in, in howe many finnes and vices I lye, holde off I am priened, tempted, troubled, a besited, I come to this for remedie, and I make my player to the for comfort, and I speake to him that knoweth al things, to whom atmy fecrete and into are thoughts be mainfelt and open, anothe which only magit perfectly countail me a helperno. Thou knowed what I neve to have, and how poze I am in bertue. Log stande befoze thee poze and naked, asking and desiring thy grace. Refresh me therfore MO IN

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thy posett fernaunt, beginn for friethat fode, kindle up harte with the fuze of the loue, and illumine my blindnes with the clerenes of the prefence turne althoughly things into bitternes to me and al avectoris thinges unbecontravious thinges into patiunce; and alcreate thinges into bespiling; and into forgetting of them. Lifte by mine harte to thee into beauen, and luffer me not line baynty, nozito erre in this woold. Thou 1 020 from benceforth that he Cinete to me farener, for thou art onely my meate and deinke, my loue, my loy, my fueines, and at my gmbnes, would don't then wouldest kindle me enflame me and turne me inholy into the that I may be made one spirite swith the dygrace of intidacte builting, and anching of but ning lour into the fuffer me not to departition the falling and day, but worke with me wereifully as thou halt ofte times anaraceloude manualt with thebes doned fervoluntes in time past. What man wayle ducto it if if ducte al inflamed into this and fayled in my felfer fith thou art the free almay burning; and neuerfashing, the done purifying the barren; and lightning the buderlanding of altreatures at a solo do mail and defining the quacer terrething the thereore a Df 4.12

TDe the burning fone and great affection that we should have to receive Chaile.

choiselic in The run. Chapter, do annorm

TATICA high denotion and burning lone, and with all forudir and affection of the harte, I beare to recepue thee Lozo, as many Saintes and behout persons have defired thee in their communions and that molle specially pleases the in the holynes of their life, and were in mot burning be: notion to thee. Ding Woode Boomy louces ternal, at my goones and felicitic without enoing, Fromet to receive the with as great belire, and as one rouerence as any holo man ever ow, or might to: and though a be unworthing have fuch felings in benotion as the phas, pet neverthelette 3 offer to the the whole affection of my hart as verily as if I onely has at the burning and flaming beares that they hav, and over that al that a wieke mande may imagine and believe, I gine and offer to thee with high reverence and worlding, and inwards fernoursand goeffie to refer us nothing to my felfe, but me and al mine yoffer to thee in factifice freely and most liberally. And also my Lorde Dod, my cercatour and redemen with fuely affection, VIII ! reue

Wollisse:

verence, laude and honour with fuch thankes dianitie and love, a with futhe farth, hope and puritie, I defire to receive the this day, as the most bely a glozious mother the virgin Pary defired and receued the, when the methely & Decouting answered the Angel that the wed her the miftery of the incarnations faio : Eccancilla domini fiat fecundu verbum toum, that is to lave, Doe, I am the bandmayd of god, be it done to me after the worder and as the bleffed precuriour Saint John the Baptist most excellent of al Sain tes, was glad, e ioped in gret iop in the help golf through the prefere, whe he was yet in his mothers womber and after when he faw the walking among the people, very mekles with deugut affectione faid. The frend of a sponse that standeth and heaveth, ioyeth with areat iop to bete the borce of p fpoofe, and so couete Jingreat a bely belines to be inflamed, to perfent my felf to the with al mine heart; and alfost offer and pecto to the al the laudes of deubit hearten, the beenving affections erredine thoughtes fricity: al illuminations gand beauenin bisions. with al ventues and parkinges, done, no to be bone by any creature, in henen ob in erth formes cifor at them that he committed to remer mp Chartett. Chapters

my prayer, that thou mail be worthly law ded and gloriffed for ever, Accept Lord God my minde, and the vettres of the manifolde landes and bleffinges, that by me are to the due of vight, after the multitude of the gretnes, more then can be spoken And al these 3 peloe to thee, and velice to peloe to thee ene ree day, and every moment, and with almy defire and affection mekely exhort and pray al headenly spirites and all faythful people, to yelve with me thankinges and landes to thee. And I befeeche thee that al people, tri bes and tonges may magnifye the holy am most fluete name with gret top a bremning denotion, and that althey that reverently and devoutly minister this moste high Sa cramentio, with ful fauth receptait, may thorby before to find before thee the grate and mercy: a when they have obtenned the benotion that they defired, a be spiritually united to the and be thereby webcomforter marueldully refreshed, the departed from thy heavenly table, that they wil have me pore finner in their remembraunce. Amen

Chat a man hal not be a curious fearther of this holp factament, but a meke folower of Chailte, fubruing alway his creaton to fapth.

The. rbig. Chapter.

tends Mir

Tipon multicluare of a curious, and an this most partition of this most paos founder foncrament wif thou will not be prowned in the great pepth of poultfulnes, for he that is the fearther of Bons maieltie that he anone the fath rout of glospe God is of power to Dozke much moze then man may understande, neuerthelesse annieke and an humble fearthing of the truth ready alway to be taught; a to walke after the teachings of holy inthers, is sufferable. Wheffen is the simplicitie that traueth the ware of harde quellions and goeth in the playne a fedfall way of the commannementes of God. Mas regerbane foll their benetion, because they loguld frarth higher things then perteineth to them. Faith e agmo life is alked of this, and not the highnest of buderstanding was the dispuse of the nufteries of God Af thou man not understand noztake furly things as be win the howe majest thou then comprehend those thinges that be about the Submit thy feife therfore mekely to Bod, a fubmit also the reason to farth, and the light of knowledge and true understanding shal be genen buto thee, as it thalbe most profitable and necessary for the Some be grenouslye tempted of the fagth, and of the facrament, tud fayin is flable applicute, and com not

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but that in mottobe reputed to them, but an ther to be enemy, thereose care not for him, not diffute not with thy thoughts, not aun! Cinete mot to the bombtes that thine enemy that lan unto the dead believe the two soes of god, and beleve his faints and peoplets, and the wicker enemy that anone des away fro that And it in ofte times muche profitable, that the fernant of Tob thould fire and fultaine furboubte for their more pronfection commonly the enewsy tempteth mor unfaith ful people and finners, whom he hath fune postesion of but he tempteth and bereth in divers maners the faythful and devout perform Abotherfore with a pure and badoub. tensagting with an humble remerence peoreve to this forer ament, a whatfoguer thou canft not understand commit it fauthfullye to Boo, for Boo wil not beceaue the, but he that be beceaued that trusteth overmuche to him felfe. God walketh with the simple perfons, he openeth him felfe, and theweth him felfe to niecke persons. De geueth biders Manbing to them which are poze in spirite, he openeth the wit to pure and cleane mindesiand hydeth his grace from curious men and proude men. Mannes reason is fæble and weake, and anone mave be decepted, but farth is stable and true, and can not \$31.Jul

be pecepued, therfore at reason and at natus ral working matte followe farth without further realdning for faith and love in this most holy and most excellent facrament for mount and worke high in fecrete maner as bone at reason. D'the eternal Con, ano. the Lozde of infinite po wer both great thinges in heaven and in earth, that may not be ser-ched, so if the works of Con were such that they might be lightly onder Canded by mans reafon, they were not formarue glous and fo ineltriniable accepte beginnin one olygon his polledion of but he tempteth and verethein diners maners the fagifful and devout per-Pere enouth the fourth boke of the folowing of Theite, the whiche fourth bake treaters niol principally of the lacrament eand not understand, commission date to God, for God wil not vecenue that, but he that be occonico that truffeth ouersmirh to him feite. God walkett with the fimple perfons, he openeth him felfe, and theweth him felfe to nicelie persons. De geneth vider-Cambing to them which are pose in sprife, he openeth the witto pure and eleane min-Destand brooth his grace from curious men and pronds men. Danier regionis lable end ivende and anome make be decepted. but favely is flable and frue, and can not

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A spiritual glatte.

Cade diffinally, pray devoutely, figh disply, suffer paciently, meke you so will, suffer paciently, meke you so will, suffer paciently, meke feely, speake but rathe, and that truely, prevent your speache discretly, do your dispess in charitie, temptations resiste strongly, breake his head shortly, wispe bit terly, have compassion tenderly, done have sortely, some barrely, some faythfully, some god alonely, and all other for him charitably, some in adverticie, some in prosperitie, thinke alway of some, for some in prosperitie, thinke alway of some, for some is none other but God him selfe. Thus to some bringeth the some to some without ende. Amen,

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with the front all boulding and training the confidence in the con

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and it is called a notable Lellon, others wife it is called the golden

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The expolition of the name of this little Boke.

fitable buto al Christians, ascribed buto &. Bernard, and put among his workes, I thinke by some vertuous man, that wolde it should thereby have the more authoritie, and the rather be read, and better be borne away: for doubtlesse, it is a god matter, and edificative buto al them that have reale and care buto soule health, and desire of salvation. It is called in the Title (Notabile documentum) that is to say, A notable lesson, And some do call it the golden Epistle. It follows eth immediative after a litle worke called Formula honeste vitæ, the some and maner of an honest life, or of honest living.



From intend to please God, and woulde obtaine grace to fulfil the same, two thinges be duto you very necessary. The firste, You must withdrawe youre

minde from al worldly and transitory thins

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ges, in fuch maner, as though you cared not

whether anye suche thinges were in this worlde or no. The seconde is, that you geve and applye your felfe to wholly to God, and have your felfe in fuch a waite, that you nes uer do, laye, o; thinke that you knowe, luppose, 02 beleue Choulde offende 02 displease God, for by this meane you mave sonell and molte readily obtains and winne his fauoz and grace. In al thinges ellieme & accompt pour felfe molte vile and molte simple, and as very naught, in respect and regarde of bertue: and thinke, suppose and beleve, that al persons be god and better then you be, foz so that you muche please our Lozde. Whatfocuer you læ, or fæme to perceaue in ange person, or yet heare of any christian, take you none occation therin, but rather ascribe and apply you al buto the best, and thinke oz Imppole al is done or laid for a god intent or purpole, though it læme contrary: for mans suspitions and light judgementes be some and lightly deceased or begiled. Despise no person willingly, noz ever speake evil of as ny person, though it were never so true that you lay. For it is not lawful to thew in con-

fellion the vice or default of any person,

except you might not otherwise thelve and

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The golven

Declare your owne offence. Speake little of nothing onto your proper and felfe laude oz praple, though it were true, and buto your familier felowe or faythful frende, but study to keepe secret & pring your vertue, rather then your vice. Det were it a cruel dede for any persons to defame them selfe. We moze alad to gene your eare and bearing buto the prayle, rather then buto the dispraise of any person, and ever beware as wel of hearing as speaking of detraction: and when you speake, take good deliberation, and have few wordes, and let those be true and god, sadly fet and wifely ordred. If any wordes be spoken buto you of vice or vanitie, as sone as pe mar,breake off, and leave that falke or communication. And ever returne, and ape ply your felfe onto some appointed god and godly occupation, bodily or ghoffly. If anye fodaine chaunce fal oz happen buto pou, 02 unto any of yours, leane not to lightly there onto, or care much therfore. If it be of prosperitie, reiopce not much therin, 02 be over glad thereof: If it be advertitie, be not overcast or overthrowen therwith, or brought to fozow oz fadnes, thanke god of al, and fet lis tle therby. Repute al thinges transitozye as of litle price or valure. Gene ever molte thought

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thought and care buto those thinges, that may profite and promote the foule. Hly and anopoe the persons & places of much speech, for better it is to kepe filence, then to speke. Repe the times and places of filence precises ly, fo that you speake not without reasonable and unfained cause. The times of silence in religion be these. From collation buto Maste be ended after the houre of tierce: fro the first grace in the fratour buto the ende of the later grace. And from the beginning of evenlong, buto grace be ended after lupper, 02 els (Benedicite) after the common beuer. The places of silence be the church and the claustre, the fraitour and the bostour. If you be llaundzed, 4 do take occasion at the fault of offence of any person, then loke wel bpo your felfe, whether you be in the same defalt Comtune your felfe, and then have compatie on byon your brother or liker. If there be none fuch default in you, thinke verily, and beleue there may be, and then do as (in like cafe) you would be done onto. And thus, as in a glasse ye may see and beholde your selfe. Grudge not, ne complaine byon any perfor for any maner cause, except you see and perceave by large conjecture, that you may profite and edify therby. Peither denge, not af V.w. firme

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Epiffie,

firme your mind or opinio Ciffy or extremes lpe, but that your affirmation, denegation, or boubt be ever powozed with falte, that. is to lave, wildome, diferetion and patience. The not in anye wife to mocke, checke, oz fevane, ne get to laugh or smile but right seldonie. And that alway to thew reverence or louing maner, light countenance or lose behaviour becommeth not a fad person. Let your communication be Most, a with fewe perfore, alway of vertue, learning, oz god and chailtian edificatio, and ever with such warines, that no person in thinges doubtful may take any authoritie of your wordes or fentence. Let al gour passinie be spent in bo bily labours, god and profitable, or els godly in Andy, or that passeth al, in holy & devoute prayer, so that the bart and minde be occue pyed with the same you speake. And when you pray for any certain perfons, remember their dearesellate & condition. Hoz a forme and order of your prayer, this may be a good and redy way, to folow the oeder of the fire gramatical cases, The nominative, the ges mittue, the vative, the acculative, the vocas tive, the ablatine. The nominative, that is, firste to pray for your selfe, that you may have gholity arength & constancie, that you fal

fal not into any deadly offence by frayltie, & that you may have right knowledge of God by fayth, and of your felfe by one confideration of your ellate and condition, and of the labes of God for your conduct and counter nancetand thirdly, that you may have grace and god wil, according to the fame firength and knowledge, and that having unto God a reverent dieade ; you never offende in thoght, word or dede, but that you may ever love him for him felf, and al his creatures in due ozber foz him, in him. The y is the gen mitiue cafe. Then mult you prage for your genitors, your progenitours & parents, that is to lay, your fathers and mothers spiritus al and carnal, as your gholdly fathers, or fpis ritual fouerains, your godfathers, your godmothers, your natural father & mother, your graunfathers & granmothers, your brothers and filters, al your kin. In the third place is the dative case. There must you pray for benefactours, god voers, of whom you have received any maner of gifts spiritual or tems posal, brito the welth of your soule or bodge. In the fourth place is the acculative case, where you houlde prage for your enemyes, fuch persons as by any meanes have noved, hurt, of gravied you, either gottly of bootly, inde aboutly acquire a conflancie,

that is to fay, in your foule of maners by as np fuggettion, intiling, euil coulaile, 02 euil example. In your fame og god name by betraction, backbiting, og flaundering, og pet by familier company. Hoz a person common ly is reputed and supposed to be of such condition, as they be, with whom he hath conuerlation and companye. And for them that burt your body, either by Arokes, 02 by anye other occasion have hindred the Cate and health therof. And likewife of your worldly godes or possessions. For al these maner of enemyes mult you peap, that our Loid God Loculd forgene them as you do, and as you forgenen would be and that they may come to right charitie and peace. The fifth cafe is called bocative, that is to lage, the calling cafe. where you conveniently may cal, crye, and paar buto our load for al maner of persons that be out of the Cate of grace, exther by infidelitie, as Turkes, Sarazens, fuche other: 02 els by errour, as al maner of herce tikes: 02 els by any deadly fin 02 offence to Bod. Pape for al thele maner of persons, that they may rome unto the right wave of their faluation. In the firte and last place is the ablative case, where thou must prage for al them that be taken out of this lyfe, and mis after that

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that dyed or passed the same life in charitie, and that no we have niede of pager. In the which you mave keepe a forme of the same order that is before, that is to fay: In fiede of the nominatine, where you prayed for you felfe, you mave nowe prave for al those that do bide in payne for any default or of fence done by your example of occation and for the genitive in the second place, for your = parentes, and al your hinne departed this life. And in the thirde place for the datine, ? play for your benefactours passed. And for the accusative in the fourth place, you maye 4 pray for them that live in payne, for any occation or ensample that they gave buto you And in the fifte place for the bocatine, prage for al them that have grefest paynes in purgatozye, and least helpe here by the suffrage of prayers. And for the ablative in the litte and last place, pray for al foules in general. And that you may be the more apte to pray, cal thee things off times to remembrance. that is to lave, what you have bene, what you be, and what you shal be. Fyzit, by reson i of your body, you were conceaued of the moste filthye abhominable matter of man, Chameful to be spoken, farre more vile then the Autche of Aune of the earth, and after bozne

The golden

borne in a finful foule, and purged onely by grace. And nowe (as buto the body) you be a muck beape of dunghil of filth, more byle then any boon earth, if you remember what both iffue dayly, and come forth out of the meator of your body. And your foule is days ly in some sinne, or (at the least) ful like to be. What you hal be as buto your body, you. map fee in experience, wormes meate, and earth agains. And what that become of your foule, no man in this world can affure you. Do remember then the lopes of heaven, and paynes of hel, and that both be infinite, endles, and without rebate, but both ever encres ang and never ceating, never have eale noz reff,but ever continue and everlalling. To remember then, I fage, thefe thinges may greatly move you to have your felf in a god awapte, to Audy howe you may apoyo the one,4 obterne the other. Remember specials ly how great a loffe it is to lofe heaven, and howe bucomfostable garnes to winne hel, and how some a how lightly either of them may be gotten og loft. With any thing then of aduertitie, burt, or displeasure happen bus to pou, thinke then or imagine, that if you incre in bel, you hould have the same visrature and many worle. And to to anoyoe thole

those, you that here the better suffer, and for our Lorde the more paciently beare al these that now be present, or any that may come bereafter. And in like maner, if any god prosperitie or pleasure happen onto you, think then that if you were in heaven, you was thould have that pleasure a many mo excellent toyes. And to for the feruent betire of those topes, you that set little by any worldly comfort or pleasure. A god contemplation therfore may it be unto you in feasts of holy Saints, to think & record how great paines they fuffered here for the love of our Lorde, and howe thoat thefe were, and howe fone palled: and then againe howe marneylous reward they had therfore in log & bliffe ever latting. So the troubles & tozmentes of awo persons be some & Mustly gone & ended, and the toyes and pleasures of linful persons ow fone fade a flye for ever. The good persons for their troubles suffered here boon earth, dw get and win eternal & everlatting glozy, which the enil persons do lote. And contrary, thefe eufl and finful persons for their toy and pleasures here, do receive by erchaunge eternal and everlatting thame and rebuke, with payne and wo unspeakeable. When foener then you be disposed to Auggilhnesse,

Thegolden

or to be droloke, remike in prayers, or but in denotion, then take this litle worke, oz els some other god Treatife, and read there in, and ever note wel the contentes therof, and what is meant thereby. And if you be not thereby delivered or eased thereof, then thift buto some other worke or occupation, so that ever you avoyd polenes, and al bain pastimes, which in dede is loss of time. And then remember, that those that nowe bide in pape, eyther in hel, og pet in purgatogy, for suche times so passed or lost, had rather then al the world, have such time to redeme their paynes by, as you maye have, if you wil. Time then buto al persons wel occupie ed, is very precious and deere. Beware wel therfore, how you spend it or passe it, for you can never renoke it noz cal it backe. If the time patte you by trouble & beration, thinks they be happye and gracious, that be past this weetched life, a now in bliffe, for thep that never have any such misery. And when pou fæle a comfort or consolatio spiritual, thanke God therof, and thinke the damned soules that never have any suche pleasure. And thus let this be for your exercise in the vatiue. At night when you go to rest, fyrste make accompt with your felfer a remember bowe 30

how you have frent of palled the day time that was genen you to be bled in vertue, howe you have bellowed your thoughtes, your wordes, and your workes. And if you finde no great thing amiffe, gene the whole land e praise buto our Lord god. And if you perceaue contrarge, that you have milpent any part therof, be fory therfore, and befeech our Losd of mercy and forgevenes, and promile, and verily purpole to make amendes the next dage. And if you have opostunitie ther bpo, it that be ful convenient for you to be confessed on the next mozow, & specially, if the matter done, saide or thought by deliv berate confent, do grewoully weigh & work with a grudge in your conscience, the wold Jaduile you never to eate not brink, til ge be pischarged therof, if you may convenient. ly get a golfly father. Powe for a conclusion of this worke, put before you, as by case or imagination two large Cities, one fal of page trouble, turmople and miserge, and let that be hel. The other citie fal of top, glavnes, co. fort and plefure, and let that be benen. Loke wel on them both, for in both be many owel lers a great company. Then call and thinke within your selfe, what thing here might so plefe you, p you hould chole the worle citie,

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The gelden

no what thing thould displease you on the av ther part, whereby you shoulde withdrawe pour felfe from that vertue that might conney and bring you buto the other citie. And when you have fludied wel herebyon, and can nothing finde, I dare wel affure you, if pou keepe wel the precepts and counsailes of this litle lecton, you that finde the right wage, for the holge ghoste wil instruct and teache you, where you be not sufficient of your felues, so you indeuoz & gene diligence to bear away and folow that here is taught. Rede it everi weke once oz twife, oz oftner if you wil. And where you profite, geue the thankes, laude, and prayle unto our Lorde God, and most fwete fautour Jesu Chaiste, who sende you his mercy and grace, that alway liveth God world without end. Amen.

This lesson was brought but ome in Englishe of an olde translation, rough & rude, with request to amend it. I thought less las bour to write new the whole, which I have bone according to the meaning of the aud thour, though not worde for worde: and in divers places added some thinges following bon the same, to make the matter more sententious and ful. I beseeche you take all but o

Epifele.

onto the best, and praye for the olde wrete thed brother of Sion Richard Whitfords.

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